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ABSTRACT

This guide provides the teacher of multiethnic students with information and teaching resources on the Chaldeans. The guide provides background on the history and development of the Chaldean language, the history and geography of Chaldea (Iraq), and Chaldeans in the United States. Also covered are Chaldean social customs, religion, food, games and folk beliefs. Several lesson plans and classroom activities focusing on Chaldean legends, history, and language are presented. A bibliography of materials on Iraq concludes the guide. (APM)

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MULTICULTURAL AWARENESS FOR THE CLASSROOM

THE CHALDEANS

BILINGUAL/BICULTURAL EDUCATION

DETROIT PUBLIC SCHOOLS

1978

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FOREWARD

The primary objective of this series of guides is to provide the classroom teacher of multi-ethnic students with as much information and as many teaching resources as possible to enhance multicultural awareness of the total school population. It is hoped that this guide will simplify the efforts of teachers in their search for relevant learning experiences for the children of their classes.

This publication is not intended as a definite, all-encompassing work; it is merely a beginning. In order for it to be of continuing value, the content should be augmented by the suggestions of teachers, parents, children, and all those interested in providing knowledge and understanding of other peoples.

Making the Guide

Work on this guide began in the summer of 1978 as part of a curriculum development workshop sponsored by the Detroit Public Schools, office of Bilingual/Bicultural Education. Revisions, editing and additional materials were developed in Saturday workshops during the 1977-78 school year. Final editing, rewriting and developing of student activities occured during the summer of 1978.

Using the Multicultural Awareness in the Classroom Series:

This series of guides has been developed by the Department of Bilingual Bicultural Education for:

1. Teachers and Administrators: To acquaint the instructional staff and administrative personnel with the historical perspectives and cultural contributions of the diverse ethnic communities of Detroit. –

   To assist both monolingual and bilingual classroom teachers in introducing and implementing classroom activities that encompass the diverse cultural and linguistic heritages of Detroit.

   To provide the basis for inter-and cross-disciplinary instructional approaches which employ culture as the pivotal point.

2. Detroit Public Schools' Students

   To introduce students to the multi-cultural panorama of the Detroit Community through relevant, correlated classroom experiences and activities.

   To impart a sense of admiration for the cultural heritage and linguistic background of the many people who are an integral part of the Detroit school community.

Our schools have the distinct privilege of educating children and youth and all who have uniquely diverse cultural heritages. It is our hope that educators can continue to grow in their awareness of Detroit's multicultural milieu through this series of publications; that students of all races, cultures, and language backgrounds can share in the vast storehouse of knowledge which is our community.

Each guide in the series has been written by a primary resource, a classroom teacher representative of the target culture. Lessons, activities and evaluation components have been designed to correlate with the salient aspects of each culture. The section entitled "Survival Sentences" provides transliterated sentences and phrases in the target language to facilitate communication with limited English-speaking students.

These guides are designed to be used. We invite you, the teachers, to put them to work in your classrooms. A general evaluation form has been included on the last page of each guide. Your comments, suggestions, criticisms are vital in tailoring this series to your needs and the needs of your students.

Dr. Felix Mario Vaibuena, Director,
Department of Bilingual/Bicultural
Education

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The Chaldean component of the Multicultural Awareness in the Classroom series was provided through the efforts of a dedicated staff of bilingual personnel during the 1978 Summer Workshop under the leadership of the Detroit Public Schools, Department of Bilingual/ Bicultural Education, Dr. Felix Mario Valbuena, Director.

Commendations are extended to the authors Georgette H. Sesi, Supervisor, Bilingual/Bicultural Education, Detroit Public Schools and Sardon Y. Hermiz, Teacher, Greenfield Park Elementary School, Region 6, Detroit Public Schools. Appreciation is also given to the Mother of God Church (the Chaldean church in Southfield) for providing the needed resources and the time required to discuss, refine, and substantiate the many aspects of this component. Gratitude is also extended to the lovely ladies of the Chaldean Community - both here and in Iraq - who spent countless hours discussing customs, games, superstitions, folktales, and social life in Telkaif.

Special acknowledgment is further extended to Phyllis A. Clemens Noda, Junior Administrative Assistant, Region 6, Detroit Public Schools, without whose direction, suggestions and development of classroom activities this guide would not have taken form, and Jesse D. Baker, Supervisor, Bilingual/Bicultural Education, Detroit Public Schools, who coordinated the workshops series and materials development and publication.

TABLE OF CONTENTS

Introduction and Chronology 1

Geographical Location and Terminology 22

Development of the Chaldean Language 29

The Aramaic-Chaldean Language 31

Today's Chaldean Language 35

Religion and Mythology 44

Chaldeans and Christianity 52

Delali's Legend 59

Chaldeans in the United States 69

Social Customs and Activities 78

Local Chaldean Organizations 80

Chaldean Superstitions 81

Chaldean Food 82

Chaldean Games 87

- Qatta-w-Bilbil 87
- Ayma-Le-Beth-Id-Qasha 90
- Seeta-W-Shayra 91
- Chola 93

Lesson Plans/Classroom Activities:

- Delali's legend, a Chaldean folktale 95
- Stick and Birdie/Primary Unit 99
- Modern Iraq/5th-6th grades 101
- Chaldean Phrases/3rd-4th grades 110
- The Ancient History of Mesopotamia/7th-8th grades 112

Survival Sentences 116

Bibliography 121

Evaluation 123

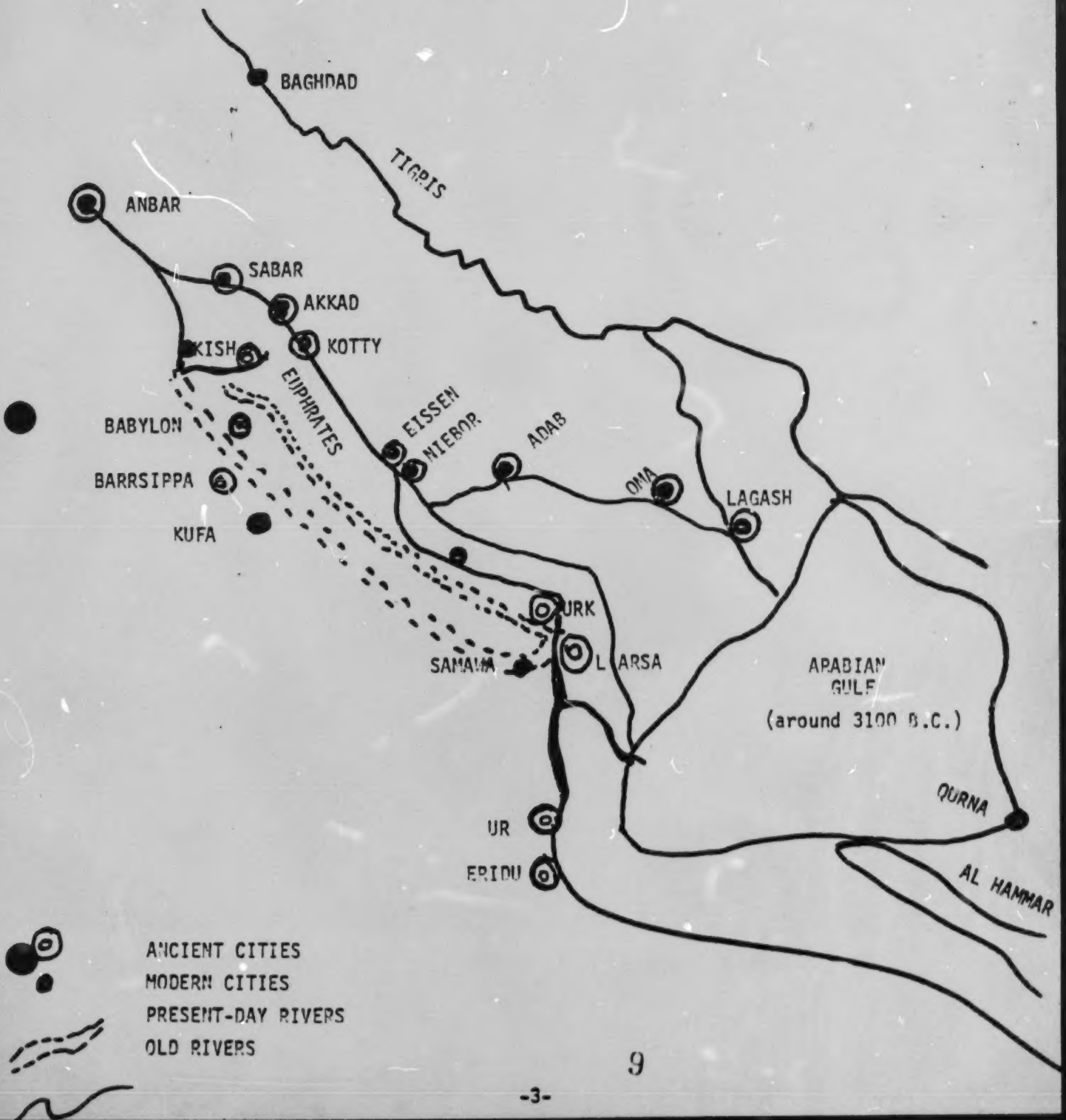
INTRODUCTION AND CHRONOLOGY

The term Semite, or more accurately pronounced "Samite", was first introduced in 1781 by the German historian Schloezer to include all speakers of languages belonging to the "Semitic family." These languages include Arabic, Hebrew, Aramaic (Chaldean: Babylonian and Assyrian), and Canaanian. Schloezer reasoned that the speakers of these languages were all descendants of Noah's son Sam, and therefore "Samites." Because of the remarkable similarities of the Semitic languages, the term Semitic began to be applied to the speakers of these languages. The modern view tends to ascribe the word Semitic more to linguistic characteristics than to racial origins.

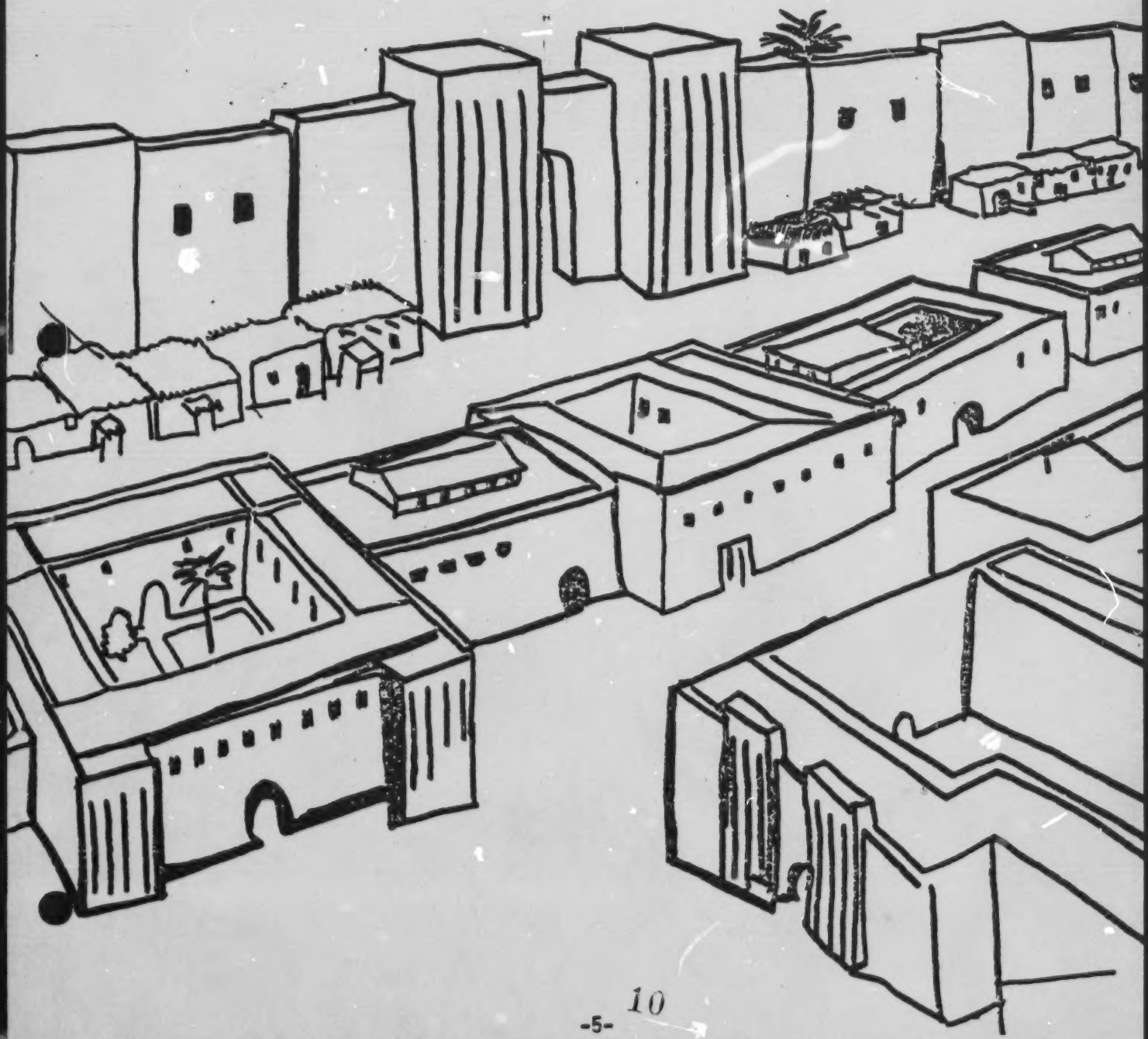
There is no clear-cut answer that pinpoints the origins of the speakers of the Semitic languages. The most educated guess is that the people dwelling in the desert region of the present-day Saudi Arabia and the Gulf states – the Arabian Peninsula on today's Arabian Gulf-turned northward and slightly to the east to escape the weather conditions and settled in a fertile region south of present-day Baghdad. The date of these initial migrations is estimated to be around 8000 B.C.

The first recorded history of these settlers is found in Sumerian records. This is not to say that the Sumerians were the first arrivals, but they unquestionably were among the first civilizations in the Middle East. It is a proven fact that the land of the Sumerians was inhabited long before the Sumerians established their city state of Sumer around 3000 B.C. Recent excavations have unearthed the remains of other dwellers who are believed to have inhabited the land

RIVERS AND THE GULF IN ANCIENT TIMES



The Sumerians built fabulous cities in the "land-between-the-Rivers". The cities were surrounded by brick walls to protect the inhabitants from invasion . This is how a Sumerian city might have looked 3500 years ago.



around 4000 B.C. For lack of an historical name, these dwellers are referred to as the "period of Tel Ubaid," or simply "Tel Ubaid", as this is the present-day name of the site. There are reasons to believe that the land was inhabited even before Tel Ubaid ; perhaps future findings will define these conditions more elaborately.

What distinguishes the Sumerians from Tel Ubaid, or earlier forebears, is that they organized a civilization with distinct historical records and progressive achievements in agriculture, language, art, science, religion, and legal affairs. Their language, however, is what leads historians to believe that other peoples (or civilizations) had existed prior to Sumer's emergence.

The Sumerian language included names of gods, expressions, symbols and occupations that were not characteristically Sumerian. No one knows for certain where the Sumerians originated. Their language was unlike all others in their surroundings. Present-day Iraqi historians hesitate to even consider them "Semitic." The Sumerian origin presents one of the most complex problems in Mesopotamian history. Perhaps future generations will resolve this deep mystery.

Following the Sumerians, there were several waves of migrations to southern Mesopotamia. Among the most prominent were the Akkadians (2800 - 2370 B.C.), perhaps the first of the "Semitic" races. The greatest accomplishment of their founder Sargon (pronounced Ser-goan or Serjoan-either with a soft or a hard "g") was the unification of all cities in the area and the founding of an empire. His expansions and political influence went so far as to include Anatolia, Syria, Palestine, the lands by the Mediterranean seashore, Elam and

This drawing from the Diorite Shaft shows Hammurabi receiving the law from the Sun-god Shamash. Babylonians believed that the gods gave Hammurabi the right to make laws and to punish criminals.

Hammurabi was a great Babylonian ruler. He is known as the first lawmaker. The stone tablet on which Hammurabi's laws were written is called the Diorite Shaft.

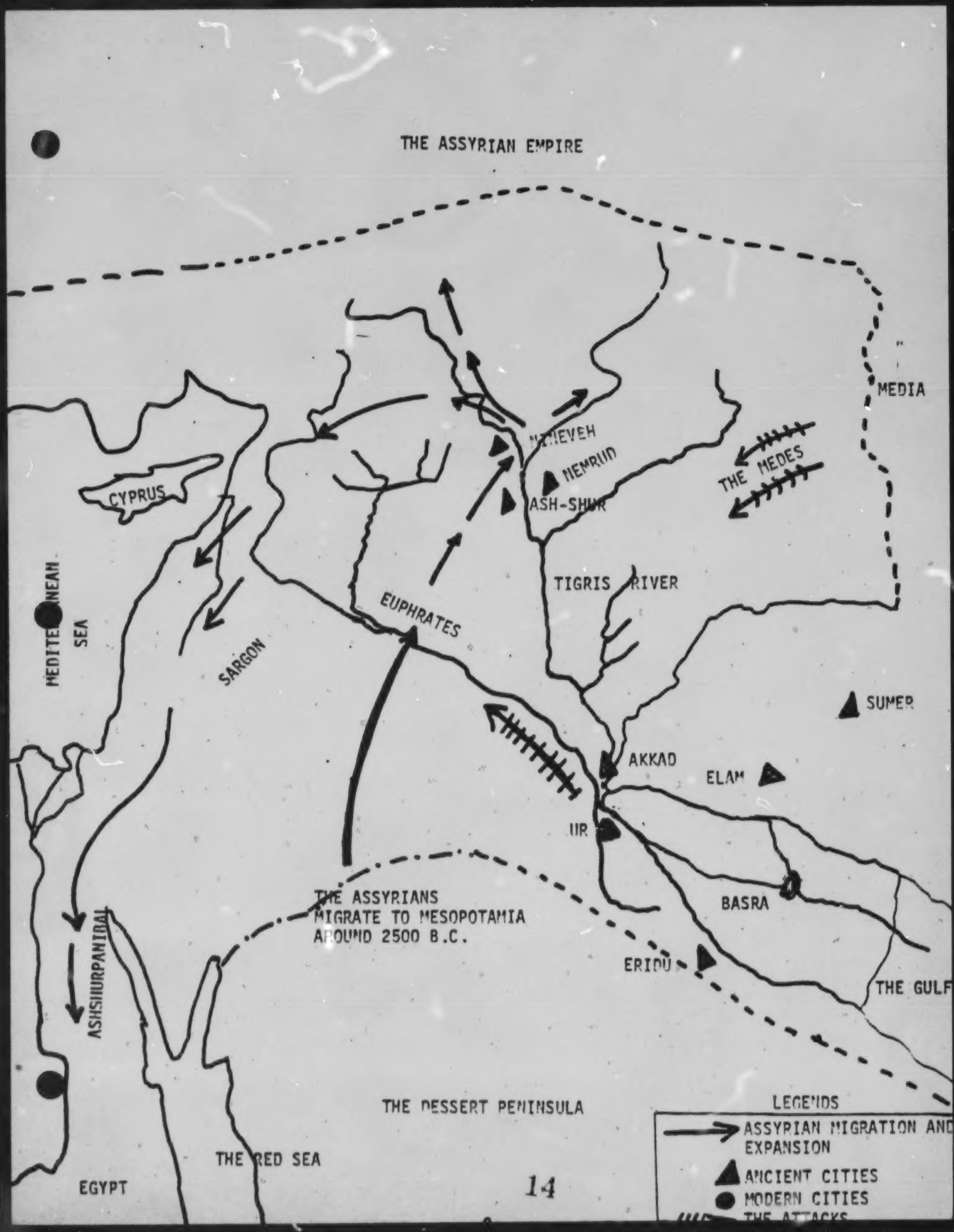
the Gulf States. Thus, King Sargon the Akkadian is believed to have founded the first empire in the world. His capital was the city of Akkad.

Nearing the end of the third millennium B.C., another significant wave of migrations took place. In addition to the existing Sumerians and Akkadians, the tribes of the Amorites came to inhabit southern Mesopotamia. The Amorites consisted of several Semitic tribes who lived in different locations. Among the most famous are Ashnoona, Warka, Larsa, and Babylon (or Babel).

The sixth king of Babylon was Hammurabi (approximately 1792 - 1750 B.C.). In the thirty-first year of his reign, Hammurabi conquered the entire central and southern regions and formed them into one nation. Thus, for the first time in its ancient history, the lower half of Mesopotamia was united as one country.

Between the years 1894 - 539 B.C., eleven dynasties ruled the Babylonian Empire. Babylon remained the capital throughout this entire period; only different tribes were in power at different times. Some of these dynasties barely lasted a decade, while others lasted a century or more. The eleventh dynasty (the last one to rule) is commonly referred to as the Chaldean or the Neo-Babylonian Empire. Its history spanned approximately nine decades, from 627 - 539 B.C.

While the Babylonian Empire was on the rise, another wave of migration was taking place in northern Mesopotamia, that of the Assyrians. The Assyrians, like their Akkadian and Babylonian forerunners, came from the regions of today's Arabian Peninsula. One theory says that they migrated north from Babylon. No accurate date is provided for this migration, but it is generally agreed that it took place around 2500 B.C. (See the map of the Assyrian Empire.)


THE ASSYRIAN EMPIRE
MEDIA
NINEVEH
NEMRUD
ASH-SHUR
THE MEDES
CYPRUS
MEDITERRANEAN SEA
SARGON
EUPHRATES
TIGRIS RIVER
SUMER
AKKAD
ELAM
UR
BASRA
ERIDU
THE GULF
THE ASSYRIANS MIGRATE TO MESOPOTAMIA AROUND 2500 B.C.
ASHSHURPANIDAL
THE DESSERT PENINSULA
THE RED SEA
EGYPT
LEGENDS
ASSYRIAN MIGRATION AND EXPANSION
ANCIENT CITIES
MODERN CITIES
THE ATTACKS

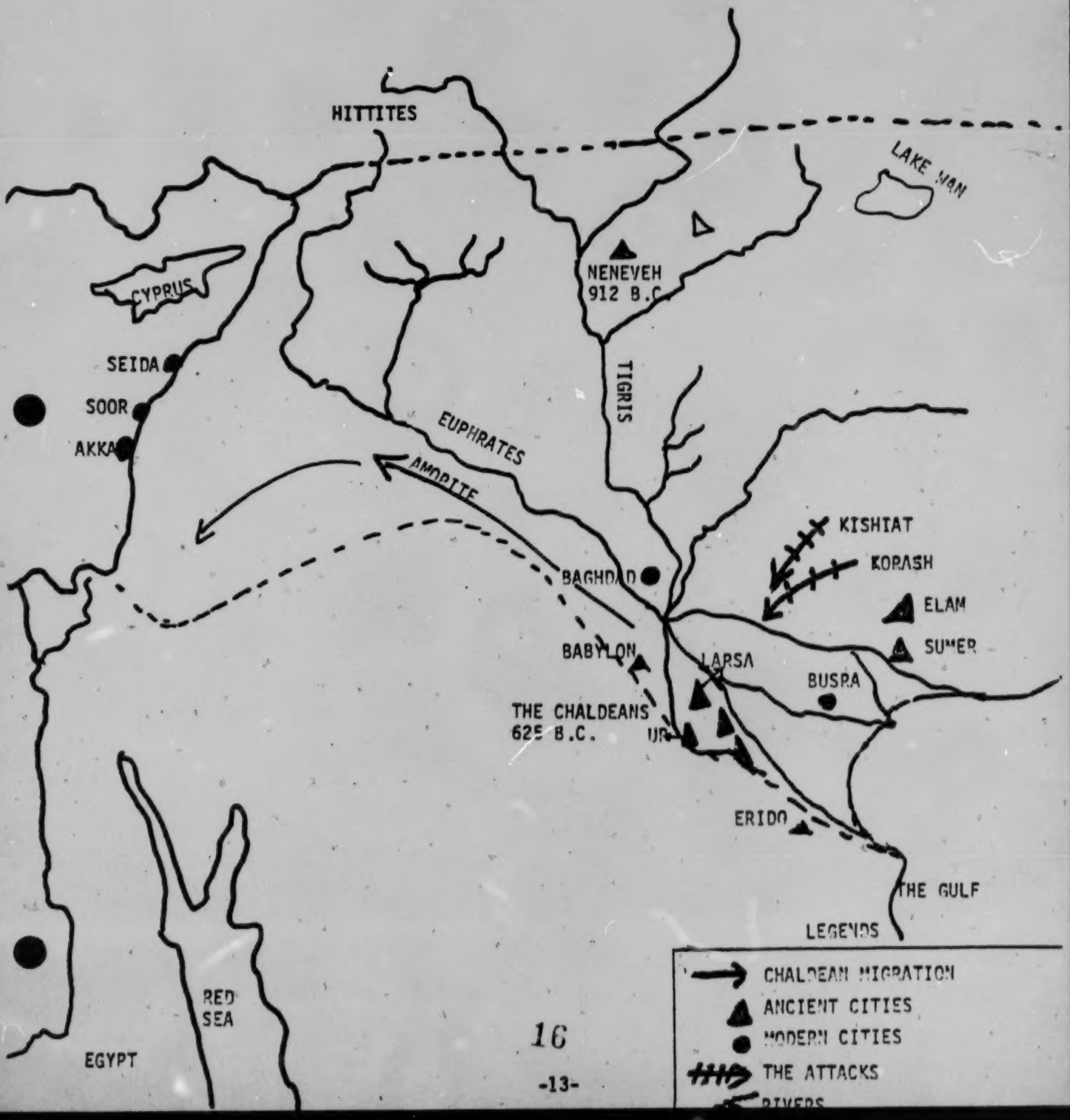
Between the years 2500 - 2000 B.C., the Assyrians were under the rule of the Akkadians and Ur of the Chaldees (i.e. the third Babylonian dynasty, spanning the years 2112 - 2004 B.C.).

In gradual stages, the Assyrians built the three great cities: Ash-shur, Ninevah, and Nemrud. Their numbers increased as the years went by and so did their rise to political power. The Assyrian history is generally divided into three stages: The Early Period, from 2000 - 1500 B.C.; the Middle Era, from 1500 - 911 B.C.; the Neo-Assyrian (and last) Dynasty, from 911 - 612 B.C. Two distinct Assyrian Empires were founded: the first lasted over one and a half centuries, from 911 - 745 B.C.; the second lasted over a hundred years, from 745 - 612 B.C. During the years 721 - 612 B.C., the Assyrians were at their zenith under the rule of the Sargonian Dynasty.

For the three centuries that the Assyrian Empire survived, their rule at times engulfed all the Middle East, including Anatolia, Egypt, the desert peninsula southwest of Mesopotamia, the Syrian province (today's Syria, Jordan, Lebanon, and Jerusalem), and their southern counterparts in Babylon. Several attempts were made by the Babylonians to overtake Ninevah at different times. Their last try, assisted by the Medes, finally rendered the collapse of the Assyrian Empire, already plagued by internal strife and other frequent rebellions in conquered lands. The Babylonian Empire also met its demise in 539 B.C., seventy-three years after the fall of Ninevah, at the hands of the same people who had collaborated with them in the overthrow of the Assyrians. (See the map of the Amorites and the Chaldeans.)

The eleventh (and last) dynasty to rule the Babylonian Empire were the Chaldeans, who were an Aramaen tribe. For this reason-since the Chaldeans were the final rulers over Babylon and Ninevah-the

THE AMORITES AND THE CHALDEANS



"Chaldean" name is applied to Babylon as though they had ruled it for all time.

The Medes ruled Mesopotamia from 539 until 331 B.C., when Alexander the Great took over. Alexander died in Babylon in 323 B.C., but the Selukians continued to rule the country until 126 B.C. The Parthian period followed and lasted until 227 A.D. From 227 A.D. the Sassonites were in power, until the Arabians ruled the country beginning in 637 A.D. This last period is called the Rashidee Era and ended in 662 A.D.

The Amawees ruled thereafter until 750 A.D. The Abbassistes followed and built the city of Baghdad in 763 on the shores of the river Tigris. The Bu-way-hees then ruled from 946 - 1075 A.D. The Seleucids lasted until 1180 when the Mongols took over the reins of power. The Mongols ruled for eighty years and were followed by several groups that are too many to enumerate.

The Ottoman Empire ruled Iraq from 1640 until 1917. Subsequent to the First World War, Iraq became a kingdom and remained as such until 1958, at which time it changed to a republic.

As a final note to this introduction, the reader must be cautioned that the dates assigned to the earlier times in Mesopotamian history may differ for the same events in sources other than the ones used here. Since all these dates are the best estimates of archaeologists, it is difficult to find even two historians where all the dates are the same for the same historical happenings.

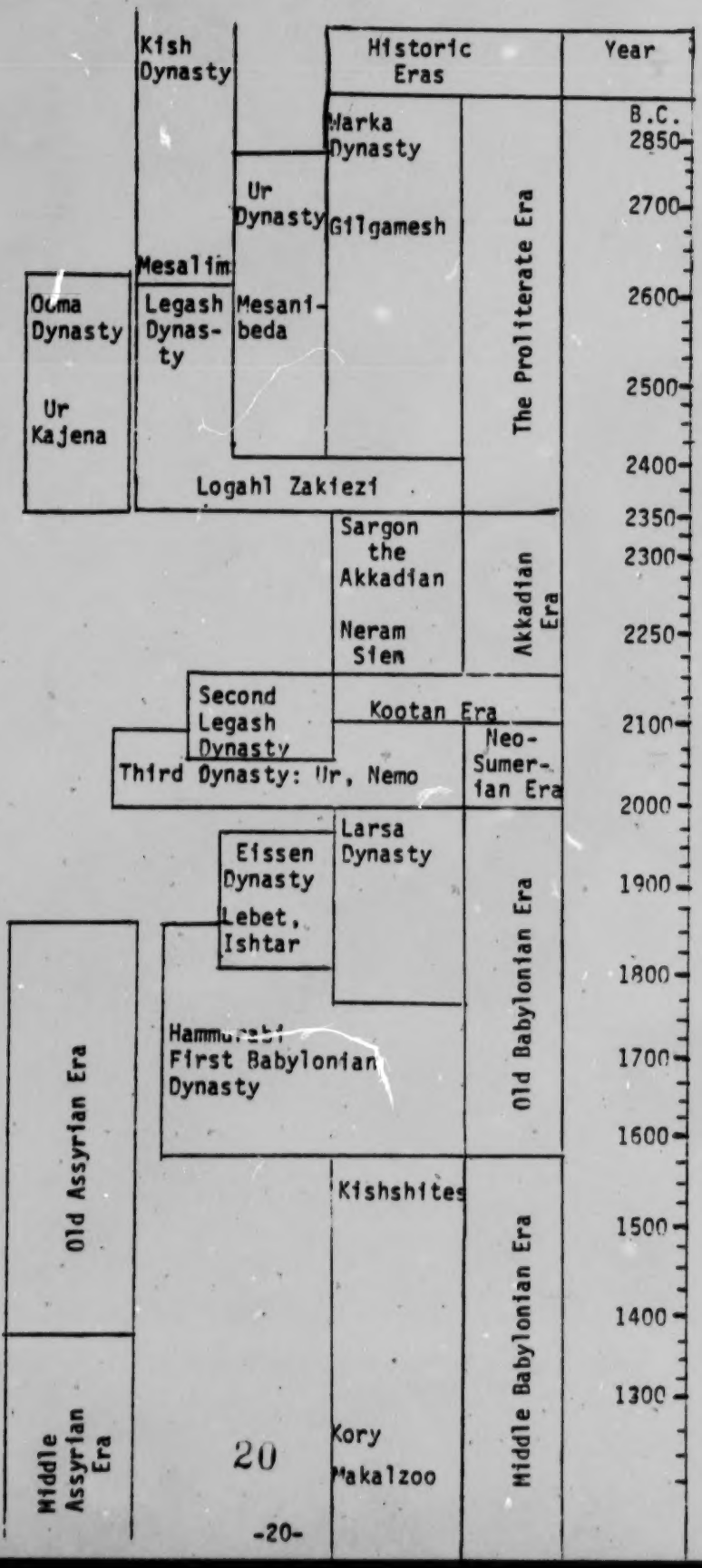
The ancient history of Mesopotamia is one of the most elaborate in the world. Archaeologists are constantly finding newer information in their search for a more complete and up-to-date history of Mesopotamia.

THE TREE OF LIFE

Reputed to be the tree of the knowledge of good and evil which grew in the garden of Eden.

These continuous efforts, on their own merit, are on-going proof that Iraq is not only the birthplace of world civilization, but is a living legend that still touches our lives today.

DYNASTIES AND NATIONS THAT RULED
IRAQ IN ANCIENT TIMES



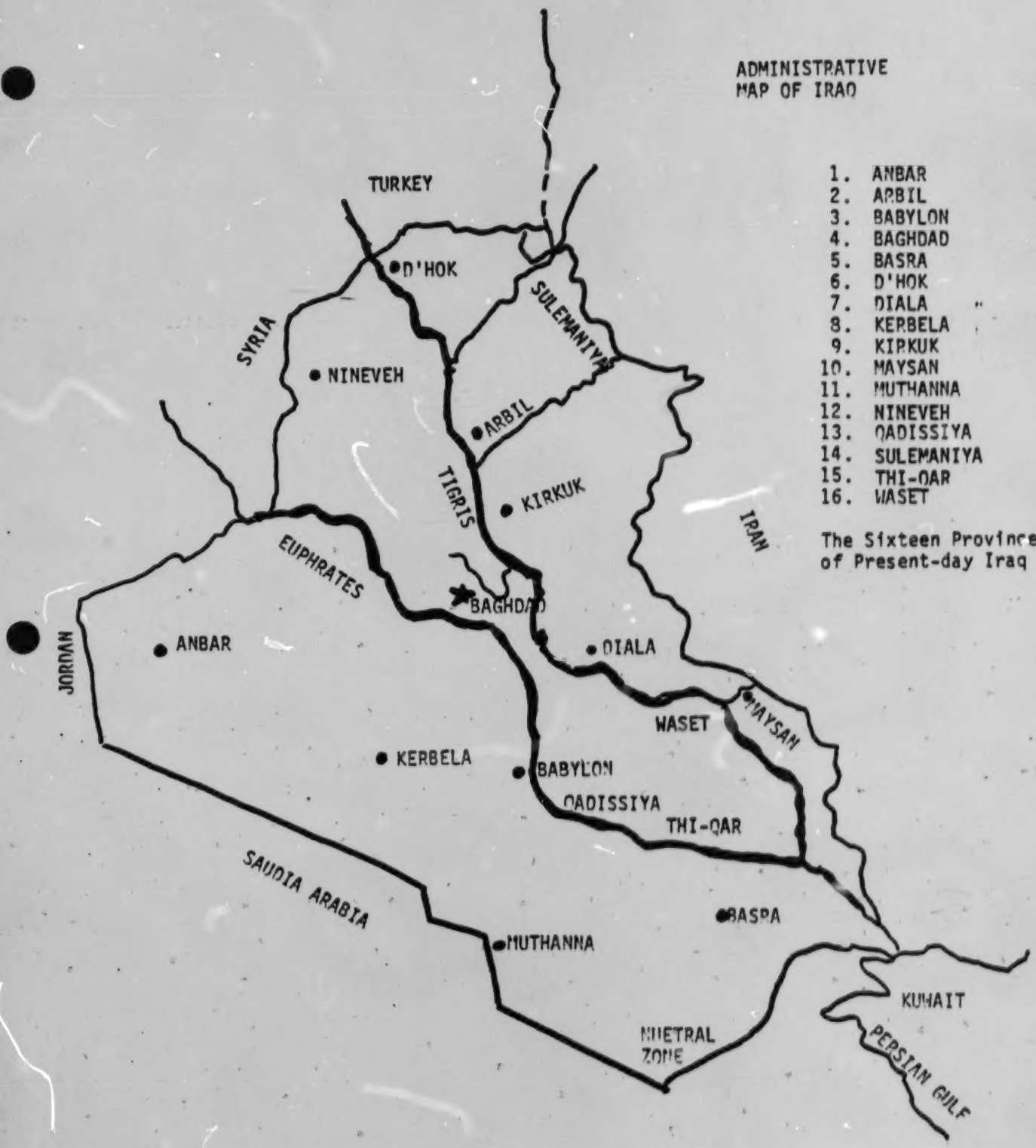
Neo-
Assyrian
Era
Sargon
Sennecharib
Asserhaddpon
Ashur-Bannibaal
Babylon under
Assyrian rule;
occasionally inde-
pendent of it
Mesopotamia
Under
Assyrian rule
Chaldeans
Nebuchad-
nassar
The Medes
538-330
B.C.
Alexander
Seleucids
312-140
B.C.
Parthians
410 B.C.-226 A.D.
Sassonites
226-637 A.D.
Islamic
Era
Iraq under
Islamic
rule
Modern Era - Iraq under foreign rule
Neo - Babylonian Era
1200
1100
1000
900
800
700
600
500
400
300
200
100
Christ's
Birth
A.D.
100
200
300
400
500
600
650

GEOGRAPHICAL LOCATION AND TERMINOLOGY

Today's upper half of Iraq is also dubbed "The Island." Iraq's "Island" is what prompted the Biblical reference to "Aram-Nahrayn," literally "land between two rivers" (Genesis 24:10). When the Bible was originally translated into Greek, the description became Mesopotamia. In a strict sense, Mesopotamia is the "Island" formed by the triangle whose base is the shared border between Iraq and Turkey in the north, the other two sides being the Tigris to the east and the Euphrates to the west, the apex being their near-meeting by the city of Baghdad.

The term "Mesopotamia" was originally coined to refer only to the Iraqi Island. In later years, the term "Mespotamia" was used to include the entire land of Iraq, both north and south. Between 1200 - 1600 A.D., Iraq was universally known as Chaldea. In Europe, even until 1921, the country was still referred to as Chaldea. It was not until Iraq was established as a kingdom (1921) that Europeans began to refer to it as Iraq.

The term "Iraq" has been in use for more than thirteen hundred years. Opinions vary as to its meaning and origin. The term "Island" has also been employed for over two thousand years. Thus, it is not unusual to see present-day Iraq called Mesopotamia, or the Island, or the land of Babylon, or Chaldea. All of these names have come to mean the entirety of Iraq, rather than a specific area of it.


ADMINISTRATIVE
MAP OF IRAQ
1. ANBAR
2. ARBIL
3. BABYLON
4. BAGHDAD
5. BASRA
6. D'HOK
7. DIALA
8. KERBELA
9. KIRKUK
10. MAYSAN
11. MUTHANNA
12. NINEVEH
13. QADISSIYA
14. SULEMANIYA
15. THI-QAR
16. WASET
The Sixteen Provinces of Present-day Iraq
TURKEY
D'HOK
SULEMANIYA
SYRIA
NINEVEH
ARBIL
TIGRIS
KIRKUK
IRAN
EUPHRATES
BAGHDAD
JORDAN
ANBAR
DIALA
WASET
MAYSAN
KERBELA
BABYLON
QADISSIYA
THI-QAR
SAUDIA ARABIA
BASRA
MUTHANNA
KUWAIT
NUETRAL ZONE
PERSIAN GULF

23

In Arabian history, the southern half of Iraq was often called "The Black," (or the Black Soil, in reference to the fertility of the land). "The Black" or "Land of Black Soil" also became terms used to identify all of Iraq.

Today's Iraq, by whatever name, is a land with an area of 173,260 square miles. It is bordered on the north by Turkey, on the west by Syria and Jordan and Saudi Arabia. Saudi Arabia sweeps the entire southwestern and southern border, with Kuwait completing the southern border by the Arabian Gulf. On the other side of the Gulf, Iran covers the entirety of the eastern border.

The upper regions of Iraq are mountainous and are well known for their summer resorts. The western region is desert. The central region consists of alluvial plains which are very fertile and throughout history have provided inhabitants with agricultural products. The southernmost area is the result of river and gulf deposits, for the Arabian Gulf has receded considerably over the last five thousand years.

Iraq has two main rivers that run their course from north to south. On the shores of these twins, the Tigris and Euphrates, thrived Iraq's ancient civilizations. Both rivers first flow through Turkey. The Tigris enters Iraq at a point where three borders nearly meet: Iraqi, Turkish, and Syrian. The Euphrates veers to the west and south entering Syria initially, then turns in a

southeasterly direction as it flows into Iraqi Land. At the points of their entrance into Iraq, the Tigris and Euphrates are approximately 240 miles apart. Near Baghdad the rivers are a mere 20 miles apart. The Tigris divides Baghdad in half, and the Euphrates runs to the west of the city. As they travel south, the Tigris bulges eastward, and the Euphrates bulges in a mirror image to the west, until they both meet to form one river, "Shattel-Arab," which goes in a southeasterly direction until it empties into the waters of the Arabian Gulf.

The city of Baghdad is centrally located in Iraq, virtually equidistant between the Gulf and the Turkish border line. All the civilizations mentioned in the Introduction lived south of present-day Baghdad, with the exception of Assyria in the north. In the modern layout, the northern city of Mosul is in the proximity of Ninevah. Telkaif is located 11 miles northeast of Mosul. Today's capital of Iraq, Baghdad, is directly north of ancient Babylon, a distance of 57 miles. Midway between Baghdad and Babylon is the ancient city of Akkad; Akkad is slightly closer to Baghdad. The city of Basrah is Iraq's southern harbor on the Arabian Gulf. Northwest of Basrah, in order from south to north, are the ancient cities of Eridu, Ur of the Chaldees (with Tel Ubaid immediately to its west side), Warka, and Eissen.

In general, the Sumerian cities are closer to Basrah; the Akkadian, Babylonian (later the Chaldean Empire) are closer to Baghdad. The cities, villages, and forts of the Assyrian Empire are in the vicinity of Mosul, extending upward toward the Turkish border. The northeastern parts of Iraq have the present-day cities

of Kirkuk and Arbil. This area was the domain of the Kish-shites, who, between the years 1595 - 1157 B.C., were part of the Third Dynasty of the Babylonian Empire. Arbil is east of Mosul and approximately midway between Mosul and the Iraqi-Iranian border. The city of Kirkuk is south of Arbil, roughly one-third of the distance to Baghdad.

Looking at Iraq from a universal viewpoint, and due to its geographic location, it is at the crossroads of many races. To the east, we find the Aryan race; to the north, the Asian and Indo-European; and to the west and south, the Semitic races. It is because of these influences that Mesopotamian history is rather complex, and the origin of the Sumerians is so ambiguous. Were the Sumerians part of the Aryan, Indo-European, Asian or another racial group?

Historically, the Tigris and Euphrates were much farther apart than they are today. Their deposits contributed significantly to the fertility of the southern plains. Their flooding periods were unpredictable (unlike, for example, the rise of the Nile in Egypt) Due to such unforeseen circumstances, the Babylonian plans for irrigration were very intricate and had to take some drastic measures into account.

The western side of Iraq is all desert. Sand storms moving in an easterly direction have "elevated" the ground level several hundred feet throughout the years. Today's ruins of Babylon, Ur, and other ancient cities are completely under ground level. Even such high buildings as the Hanging Gardens and temples (ziggurat), which were approximately 300 feet high at the time of their construction,

are totally beneath the surface, with their highest point about 40 to 50 feet underground.

The geography of Iraq, therefore, is an ever-changing subject, playing a vital role in Mesopotamian history. For a land that is universally acknowledged as the "Cradle of World Civilization," even the natural elements must play their roles and be duly recognized.

DEVELOPMENT OF THE CHALDEAN LANGUAGE

The earliest recorded history in this land of antiquity belongs to the Sumerians. Although others, for hundreds or perhaps thousands of years, inhabited the area prior to the appearance of the Sumerians, it is primarily through language that modern-day archaeologists have determined conclusively that other cultures, with different language sounds, existed prior to the emergence of the Sumerians.

The Sumerians incorporated into their language other sounds alien to them. The Akkadians, also with a language of their own, enhanced their linguistic heritage by adding the Sumerian system to their own. The Sumerian "dictionaries" normally included the names of cities, trees, and animals as well as the names of kings, gods, and other prominent personalities. Their "words" were cuneiforms or pictographs, or to use a self-explanatory expression, "picture symbols."

The Akkadians found it practical to gather all words beginning with the same sounds under one family. The initial "sound" was predominently a combination of two consonants with which a group or family of words began. (To give a primitively simple example in English, consider the two consonants of "CL". "CL" is the combination that starts clarinet, clever, clown, clear, clip, and so on.) The Akkadians, who came from the desert peninsula southwest of Mesopotamia and spoke their own language, now found it necessary to compile dictionaries consisting of Akkadian and Sumerian to facilitate their dealings with their neighbors.

When the Babylonians moved in, having also come from the same desert peninsula that the Akkadians came from, they deemed the new Sumer-Akkadian language lacking in theoretical aspects. Certain

sounds were missing that were needed to form some words. Also, theoretical thought could not be expressed via the existing medium.

Coming full circle to establish an all-encompassing language and numbering system, the Babylonians founded -- or more accurately derived from the existing system, with needed modifications -- an alphabet of 22 letters. In the theoretical field, they could now divide the hour into 60 minutes, the day into 24 hours, and establish a lunar calendar in accordance with the cyclical movements of the moon. Their achievements went much further; they will be discussed in a later chapter.

Fundamentally, today's Chaldean language is the ancient Aramaic language. The effects of time and cultural circumstance in Mesopotamia have, no doubt, manifested their imprint on the comtemporary form of the Chaldean language.

The Aramaic language began to spread throughout Mesopotamia and Syria about a thousand years before Christ, to the extent that it proceeded to replace the Babylo-Assyrian language (which was the official language at that time). The Aramaic language gained prominence when the Chaldeans, an Aramean tribe, ruled Babylon. Within a short period, Aramaic became the universal language of the entire Middle East.

As Christianity spread, Aramaic became the official language of the Church. Despite the successive invasions on Mesopotamia (Medes, Greeks, Romans, then the Medes again), Aramaic remained the dominant conversational and cultural language. It retained this prominence until the Arabs ruled, at which time Arabic replaced Aramaic as the official language of the country; yet, Aramaic was retained by the Christian populace as the expression of their cultural and ethnic heritage.

THE ARAMAIC-CHALDEAN LANGUAGE

The Aramaic/Chaldean language is used by both Assyrians and Babylonians. The written form of Aramaic is the classical Chaldean and is the same for all users of Aramaic. The spoken form has several dialects that have acquired words of non-Aramaic usage.

The two most prominent vernacular forms are these:

1) the dialect of Telkaif and the adjacent villages around Ninevah, and
2) the dialect of the northern Mesopotamian mountains on the borders of Iran and Turkey; this dialect is commonly referred to as "Assyrian."

The dialect spoken in Telkaif is commonly called "Sooreth." This word is derived from "Sooryaya"(meaning Syrian, from Syria). The early converts (Chalde-Assyrians) to Christianity were given this name as they became Christians through the missionary work of the Apostles who came from Palestine (which was a part of Syria, ruled at that time by the Roman Empire). Thus, they were named "Sooryayee," the followers of the Apostles from Syria. In addition, their spoken dialect was now referred to as "Soorteh." The name "Sooreth" was a result of religious connotations that had nothing to do with linguistic adaptations.

In earlier history -- three centuries before the birth of Christ -- in the times of Alexander the Macedonian, an obvious attempt was made to "Hellenize" the speakers of the Aramaic language. The Macedonians, in turn, also found it to their cultural advantage to acquire Babylonian heritage. But this was not the first time. The finest Grecian literature, including Homer's Iliad and The Odyssey, are undeniably modeled after the masterpiece Gilgamesh, an epic tragedy written in parts at the time of the Sumerians, then eventually unified and written as one story, during the time of the Akkadians.

East and West had met a very long time ago, and each was just as proud to have met the other, both culturally and linguistically. Ancient civilizations do not cease to provide us with good lessons for our modern times.

Forms of the Alphabet:

There are theee forms of the Chaldean alphabet: The oldest form, consisting entirely of capitals, is called Stranghelí. All Chaldean manuscripts dating back to before the sixth century A.D. were written in this form. The second form started early in the 8th century. It has two branches: a) Eastern Syriac—also called "Nestorian" or "Oriental" (Today's Chaldean and Assyrian are of this group.) and b) Western Syriac, or "Occidental". The last form is called "Jacobite."

Grammar:

The modern grammar of the Chaldean language is the culmination of the progressive work of many linguists. Those worthy of note since the 4th century are St. Ephrem and his contemporaries who made extensive research in the field. However, the man to whom most of the credit is given is Jacob Al-Rahawi of Edessa, who, in the 8th century, unified all his predecessors' efforts to give us today's complete grammatical structure of the Chaldean language.

Samples are attached showing the various forms of the Chaldean language, along with the Semitic sister languages, Arabic and Hebrew.

Here are the three sister languages: Aramaic (Chaldean), Arabic and Hebrew alphabet.

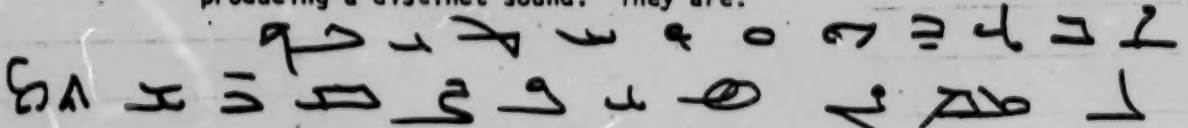
Name	Number	Strangheli	Oriental	Occidental	Arabic	Hebrew	Translit.	Meaning
Alap	1						A	Ox
Bathe	2						B	House
Gamal	3						G	Camel
Dalath	4						D	Door
He	5						H	Window
Waw	6						O	Hook
Zain	7						Z	Weapon
Heth	8						Ḥ	Fence
Teth	9						Ṭ	Snake
Yoth	10						I	Hand
Kap	20						K	Palm Hand
Lamath	30						L	Goad
Mim	40						M	Wathers
Noon	50						N	Fish
Semkath	60						S	Prop
Ey	70						ʿ	Eye
Pe	80						P	Mouth
Sadhe	90						Ṣ	Fish Hook
Qop	100						Q	Back of Hea
Resh	200						R	Head
Sheen	300						SH	Tooth
Taw	400						T	Sign

TODAY'S CHALDEAN LANGUAGE

The Chaldean Language is an offshoot of Aramaic, which is a member of the Semitic family of languages. Chaldean, like its sister Semitic languages, is written and read from right to left.

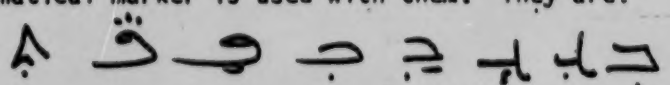
There are two different forms of the Chaldean language: 1) The Classical, which is still in use in the liturgy of the Chaldean Church; 2) The spoken (vernacular), also called "sooreth".

There are twenty-two letters in the Chaldean language, each producing a distinct sound. They are:



From right to left they read: Alap Beth Gamal Daleth Hel Waw Zain Heth Teth Yoth Kap Lameth Mim Noon Semkath Ey Pel Sadhe Qpe Resh Sheen Taw.

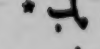
Some of the alphabetical letters produce different sounds when a grammatical marker is used with them. They are:



From right to left: wow-ghain-Jeem-Dhal-Khay-Fay-Vay-Thow.

-wow, as in well

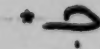
* -(gh sound), as in Baghdad

 -(g soft), as in George

-(th), as in this

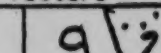
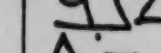
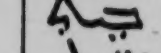
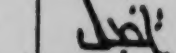
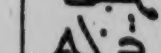
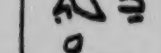
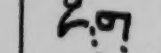
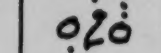
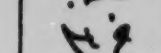
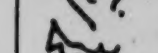
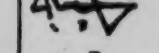
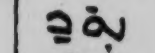
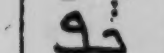
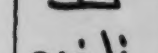
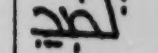
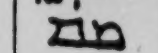
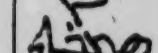
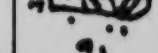
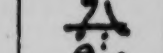
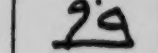
* -(kh), as in khalid

-(ph), as in phone

 -(v), as in vase

-(th), as in three

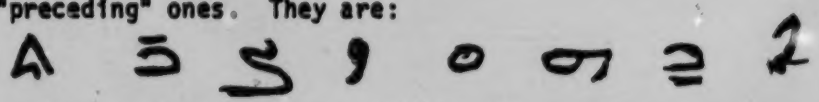
*These letters have no equivalent sounds in English.

Names of letters		Cursive form	Strangheli form	English equivalence	Numerals
Alap				A - apple	1
Beth				B - book	2
Gamal				G - good	3
Dalath				D - dear	4
He`				H - home	5
Waw				OU - wow	6
Zain				Z - zoro	7
*Heth				H - emphatic	8
*Teth				T - emphatic	9
*Ioth				I - emphatic	10
Kap				K - kite	20
Lamath				L - light	30
Mim				M - moon	40
Noon				N - noon	50
Semkath				S - circle	60
*Ey				E - emphatic	70
Pe`				P - pie	80
Sadhe				S - sam	90
*Qop				Q - emphatic	100
Resh				R - rose	200
Sheen				SH - show	300
Taw				T - toy	400

*These letters have no equivalent sounds in English.

When writing the Chaldean language, attention must be paid when consonants are written. Some letters are slightly modified, according to their place in a word, whether it is the beginning, middle, or final.

There are eight letters that are not joined to "following" letters, only to "preceding" ones. They are:



The rest of the letters may join, without alteration of appearance, the "preceding" or "following" letters in a written word.

Numeration:

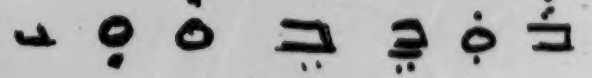
There are no distinct numerals in Chaldean. The letters of the alphabet are used as numbers (like Latin and Greek). The first nine letters of the alphabet are used for the numerals 1 through 9. The second set of nine letters are used for the decades from 1 through 9. The final four letters are used to denote hundreds, from 1 through 4. If numbers beyond 400 are used, then one hundred through nine hundred are written by using the tenth through the 18th letter and placing a dash over each letter.

Thousands, one through nine, use the first nine letters of the alphabet, with a "-" symbol underneath the letter. (See sample for numbers exceeding 9,000.)

There is no known entity for "zero" in the Chaldean numbering system. It seems unlikely that the accurate statistics in Babylonian administrations neglected such an entity (the place holder), but to date no one has discovered the evidence to prove it.

There are three vowel sounds whose English equivalents are A, O, and E.

Aside from the three vowels, there are seven "sign vowels." These also have "dots" written above or under the consonants.



:هجهذا نلا حيئتقـــا

أهفقا جم الك (ا) خل هفج (س) جافعب
هذيا اهفقا أه حيئتا جسخنبهما.

ا . ت . ك . ج . ح . و . ز . ط .
1 . 2 . 3 . 4 . 5 . 6 . 7 . 8 . 9 .

جم هفج حيئتا فنغا نما صفوحدا جم اهفقا.
فوجا: جاهما هما ضجضغا نلا جهبذهما
هما هذيا هما حيئتا نلا جسخنبهما.

ي . يا . يت . يث . يج . يح . يخ . يد . يذ . يه
10 . 11 . 12 . 13 . 14 . 15 . 16 . 17 . 18 . 19 .

ك . كا . كت . كث . كج . كح . كخ . كد . كذ . كه .
20 . 21 . 22 . 23 . 24 . 25 . 26 . 27 . 28 . 29 .

ل . لا . لت . لث . لج . لح . لخ . لد . لذ . له .
30 . 31 . 32 . 33 . 34 . 35 . 36 . 37 . 38 . 39 ,

م . ما . مت . مث . مج . مح . مخ . مد . مذ . مه ,
40 . 41 . 42 . 43 . 44 . 45 . 46 . 47 . 48 . 49 ,

ن . نا . نت . نث . نج . نح . نخ . ند . نذ . نه ,
50 . 51 . 52 . 53 . 54 . 55 . 56 . 57 . 58 . 59 ,

ه . ها . هت . هث . هج . هح . هخ . هد . هذ . هه .
60 . 61 . 62 . 63 . 64 . 65 . 66 . 67 . 68 . 69 .

ي ط ح ز و ه د ج ب ا ك ل م ن س ع
70 71 72 73 74 75 76 77 78 79
ف ص ق ر ش ت ث خ ذ ض ظ غ
80 81 82 83 84 85 86 87 88 89
أ إ آ ؤ ئ ء ة ي ك ل م ن س ع
90 91 92 93 94 95 96 97 98 99

ص . ذ . ث . ه . مخذا:

.400.300.200.100

هـ ضد ثاء صنا آسفنا ظاهرنا
واو ذهبنا مصلى غفر
ضاد سجد عدد ثالث.
صديق سجد قط هذا مصباح
أحمد ظالما ضحى ظهر

- " - مدرسة - " - كتاب.
- " - مجتهدة - " - طالبة.
- " - مسجد - " - ذهبنا.

6981

هذا ابن صغير يحب مدرسة؟

ابننا في المسجد مع أبيه.
بنتنا في المدرسة مع أمها.
صديقنا ضاحك مع أخيه.

١. ما هنا هي الأرقام العربية كما هي مكتوبة
أمامها بالعربية كما هي تلفظ.

١ . ٢ . ٣ . ٤ . ٥ . ٦ . ٧ . ٨ . ٩ .
100 . 200 . 300 . 400 . 500 . 600 .

١٠ . ٢٠ . ٣٠ . ٤٠ . ٥٠ . ٦٠ . ٧٠ .
700 . 800 . 900 . 101 . 202 . 303 .

١٠٠ . ١٠١ . ١٠٢ . ١٠٣ . ١٠٤ . ١٠٥ . ١٠٦ .
404 . 505 . 606 . 707 . 808 . 909 .

٢. ما هنا هي الأرقام العربية كما هي
أمامها بالعربية هذه الأرقام نطقنا لها طبقا لما يلي

١ . ٢ . ٣ . ٤ . ٥ . ٦ . ٧ .
1000 2000 3000 4000 5000 6000 .

٨ . ٩ . ١٠ . ٢٠ . ٣٠ .
7000 8000 10,000 20,000 30,000 .

٤٠ . ٥٠ . ٦٠ . ٧٠ . ٨٠ . ٩٠ .
40000 50,000 60,000 70,000 80,000 90,000 .

١٠٠ . ٢٠٠ . ٣٠٠ . ٤٠٠ .
100,000 200,000 300,000 400,000 .

د- فاحفظ هذه الأشكال جيدا مع
أسمائها ثم اكتب بالحبر الأحمر
هذه الأشكال (10.000)

ي . ج . د . ب . ا .

50 000 40 000 30 000. 20 000. 10 000.

ك . ي . ط . ح . ز .

100 000 90 000 80 000 70 000 60 000

ص . ل . م . ن . س .

600.000. 500 000 .400 000.300 000.200 000

ع . ف . ق . ر .

1 000 000 .900 000.800 000 .700 000

ت . ث . خ .

4 000 000 . 3 000 000. 2 000 000

هـ- صاحفظ الأشكال جيدا مع
أسمائها ثم اكتب بالحبر الأحمر
هذه الأعداد بالحروف:

أ. عشرة ملايين
ب. عشرون مليونا
ج. ثلاثون مليونا

٤٠	أربعون	المِائة	40 000 000	صد.
٥٠	خمسون	"	50 000 000	" .
٦٠	ستون	"	60 000 000	" .
٧٠	سبعون	"	70 000 000	" .
٨٠	ثمانون	"	80 000 000	" .
٩٠	تسعون	"	90 000 000	" .
١٠٠	مائة	"	100 000 000	" .
٢٠٠	مائتان	"	200 000 000	" .
٣٠٠	ثلاثمائة	"	300 000 000	" .
٤٠٠	أربعمائة	"	400 000 000	" .
٥٠٠	خمسمائة	"	500 000 000	" .
٦٠٠	ستمائة	"	600 000 000	" .
٧٠٠	سبعمائة	"	700 000 000	" .
٨٠٠	ثمانمائة	"	800 000 000	" .
٩٠٠	تسعمائة	"	900 000 000	" .
١٠٠٠	ألف	"	1 000 000 000	مد.
٢٠٠٠	ألفان	"	2 000 000 000	مد.
٣٠٠٠	ثلاثة آلاف	"	3 000 000 000	مد.
٤٠٠٠	أربعة آلاف	"	4 000 000 000	مد.

RELIGION AND MYTHOLOGY

Just as mankind today chooses "models" or "heroes" or "God" as the ultimate in natural and human qualities, so did the peoples of ancient Mesopotamia.

The Babylonians worshipped "Baal" (at times spelled "Bel") and "Murdoch" (Mardok), the "Sun", "Ishtar", and other gods of fire and water as gods who were the ultimate in the natural elements. The Assyrians had similar gods, such as "Ash-shur" and "Nemrud", whose name is taken for one of the Assyrian cities. There were many more gods for happiness, prosperity, love, fertility, rain, etc. The Grecian gods Venus, Jupiter, Neptune, and others are counterparts of Babylonian and Assyrian gods, and the reverse is also true.

Besides the gods, the Babylonians also adopted animals as symbols of strength and might. The Assyrians did likewise, The lion, symbolic of Babylon, appears in all their prominent buildings, palaces, temples. The winged bull was symbolic of Assyria and it, too, appears in all Assyrian works of art and important structures.

All significant historical events were usually attributed to the "will of the gods." Oftentimes, a "god" was not an imaginary figure, but an actual person (a king or emperor). According to Babylonian and Assyrian mythology, there was a great deal of rivalry among the gods. It was a never-ending question, for instance, as to who was mightier, Ash-shur or Murdoch.

Drawing of a lion figure from the Ishtar Gate. This figure is 7 feet long and over 5 feet tall. Several hundred figures decorated the Ishtar Gate of Babylon

THE WINGED BULL

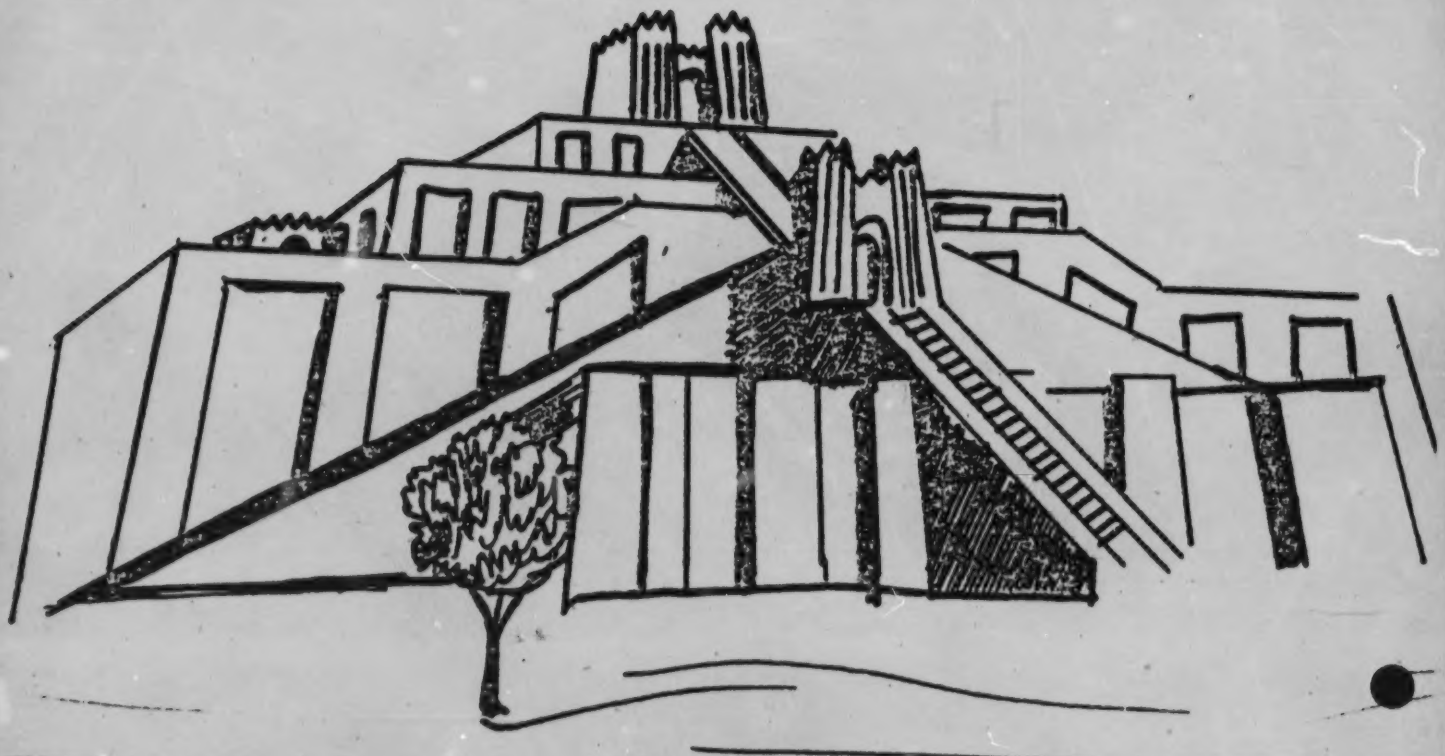
When the Babylonians were the conquerors, Murdoch was proclaimed the uncontested winner. When the Assyrians ruled, Ash-shur was decidedly the greater one. When the Babylonians took the reins of power, Murdoch had avenged himself finally; and now he was definitely the best among the lot. Thus, one sees that the shift of this godly power went hand in hand with the political situations of the time. For today's Chaldeans and Assyrians, all these "gods" are no more than amusing tales that are beautifully woven into their history.

During the time of the Assyrians and Babylonians these gods, depicted as lions and bulls, were certainly not a trivial matter. Numerous temples and magnificent structures, elaborately and intricately designed and decorated, were dedicated to these gods; and the exteriors and interiors were adorned with statues of lions (in the south) and bulls (in the north).

The Babylonians built the famous Tower of Babel as a monument to their gods. They were also known for their unrivaled Ziggurats, with their unique construction of ascending platforms. The height of some of these Ziggurats neared three hundred feet, a truly far reaching accomplishment considering the mechanical conveniences of Babylonian times. Such buildings are comparable to 25 or 30 story structures, which, even today, are found in a limited number of large American cities.

In ancient times, the king, in addition to being the head of the state, quite frequently was a religious leader and a self-declared god.

The Sumerians were skilled architects. They built towering ziggurats for the worship of their Gods.



47

THE HARP OF UR

This musical instrument is a lyre. It is made of wood. Gold and enamel were used to decorate this beautiful object. It was excavated by archaeologists in the ruins of ancient Ur.

48

CHALDEANS AND CHRISTIANITY

By the fall of the Assyrian Empire (612 B.C.) and the Babylonian (Chaldean) Empire (539 B.C.), Mesopotamia and the lower valley of the Tigris-Euphrates were still predominantly pagan. With the advent of Christianity one third of the nation gradually converted, largely through the missionary works of Saints Addai and Mari. It is also historically admitted that St. Thomas the Apostle had a hand in the matter during his passage to India.

One third of Iraq remained Christian until the advent of Islam in the mid 7th century A.D. But even in those early years, not everyone converted to Islam. There were sizable numbers of Christians and pagans, as well as Jews. One of the contributing factors to the presence of several religions may very well have been the Koran itself. The Koran speaks reverently of the Torah and the Gospel, as well as the religious significance of Christ and the Virgin Mary.

A turning point in Christianity in Iraq took place in 431 A.D. when the patriarch of Constantinopole, Nestorius, differed with the rest of the Roman Catholic Church over specific dogmas concerning Christ's personhood. (As a Western parallel, the reader may refer to the example of Martin Luther versus Catholicism.) The Eastern sector was divided as a result of this split over church principles. Some continued to follow the Nestorian thought, while others elected, in 1552 (more than eleven centuries later), to abide by the teachings of Rome.

Today, there are still thousands among the Assyrians who are Christians but not Roman Catholics. Those who are Catholics belong to what is commonly known as the "Chaldean" Church. All the children

in our Detroit Public Schools who originated from Telkaif are Catholics of the "Chaldean Rite."

Let us consider the historical perspective to better understand the use of the designation "Chaldean" for the Catholics of Iraq. In Babylon, and the Babylonian Empire, different tribes ruled at various times. Regardless of who ascended the throne, Babylon always remained the capital; also, as an empire, the term "Babylonian" remained intact.

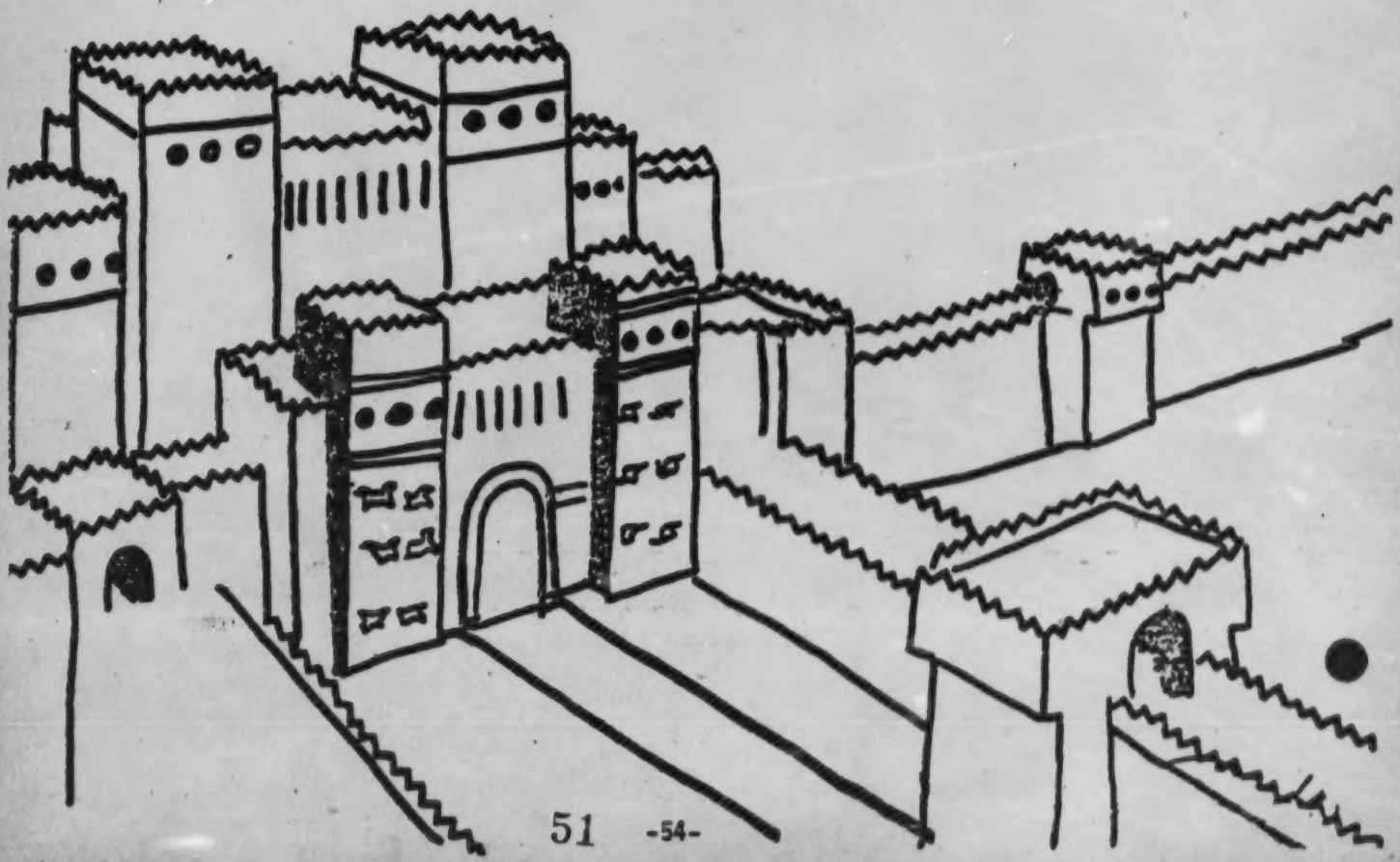
The Assyrian Empire, especially under Sennecharib, stood indestructible for centuries. Sennecharib won every single battle he engaged in; a veritable military genius whom no one could destroy--except Babylon. He was killed there in one of the Babylonian temples.

As history would have it, this Chaldean regime was the last to rule in Babylon. The last name of this empire was now eternally attached to the Chaldeans. Whoever spoke of the final state of Babylon found himself simultaneously speaking of the Chaldeans. The name "Chaldean", in this final stage, included both Babylon and Ninevah (Assyria).

It is not unusual, therefore, to think of the last vestiges of the two fallen empires as "Chaldeans" collectively, since at the final collapse, Babylon included both the lower valley and upper Mesopotamia.

The Chaldeans and Assyrians, therefore, became one people as a result of political circumstances. They were now, perforce, all "Chaldeans" in the sense that the Chaldean Empire was their final name under one nation.

Nebuchadnezzar, a powerful ruler of the Chaldean Empire rebuilt Babylon. The famous Ishtar Gate (dedicated to the goddess of love Ishtar) and the Hanging Gardens were built at the direction of Nebuchadnezzar.



Many races came and went with the shifts of political rule. The Chaldeans, i.e. the "insiders," were the only natives that were non-intruders. Those who came into the country to rule and establish a new homeland cannot be properly described as Chaldeans.

The two names, "Chaldean" and "Assyrian", are still widely used. In the area of religion, "Chaldean" still applies to all Chaldean Catholics of Iraq who use the Aramaic language and follow the teachings of Rome. The term "Assyrian" is used to indicate the followers of Nestorius, and has been employed as a name for the Nestorian Church since 1886.

When, in 1445, the then-Nestorian Church had indicated her wishes to join Rome, the pope asked that they choose a name for their members that would indentify their new membership. Bishop Timothaeus of Tarshish and Cyprus chose the name "Chaldean". On August 7, 1445, Pope Eugene IV accepted the name, and from then on the word "Chaldean" became the official term used to identify a Church. Today, the Archbishop of Iraq's Chaldean Catholics goes by the official name of "The Patriarch of Babylon over the Chaldeans."

In conclusion, Rome deemed the description "Chaldean" as the best alternative available for the Catholic Babylonians and Assyrians of Iraq. After all, they spoke the Chaldean language, they carried on the Chaldean heritage, they practiced customs that were undeniably "Chaldean" -what better name to give them than "Chaldeans". They were not Romans, Medes, Turks, Mongols nor Macedonians, but "Chaldeans"! Therefore, the name "Chaldean" has come to bear national significance, linguistic and cultural aspects, as well as religious connotations.

TURKEY
DELALI'S BRIDGE ZAKHO
D'HOK
NINEVEH
TELKAIF
SYRIA
TIGRIS
IRAN
BAGHDAD
EUPHRATES
BASRAH

DELALI'S LEGEND

Preface:

The town of Zakho, where the legend takes place, is located in the far northwestern region of Mesopotamia, close to the Turkish and Syrian borders.

The bridge in the legend spans the valley between two mountains. There are seven pillars supporting this bridge: three on the side of each mountain, the seventh one centrally posted in the valley.

The "cell" or "conclave" where Delali is placed is in the middle pier (pillar). The lower half of this pier is in the valley, the upper half is Delali's conclave.

At the time that the story takes place, the trouble arose as the construction was being attempted in the middle section. Nothing that was done succeeded in completing the gap that would finally connect the two halves of the bridge together. Nothing succeeded . . . until Delali was placed there.

As an historical (and real) fact, the bridge was erected in the era of the Abbassites, between 750 - 946 A.D. All the verses of this legend are translated from the original Chaldean, with very slight modifications. Keep in mind that the story has a pastoral setting; most of the village people are involved mainly in farming and raising sheep.

The Legend:

Zakho is a village in northwest Mesopotamia. At the time of this legend -- more than a thousand years ago -- the people of the village had undertaken the construction of a bridge spanning a valley

between two mountains. Every attempt they made was doomed to failure; somehow, for some mysterious reason, the bridge never held together.

As legend has it, Heaven made a divine revelation unto the residents of Zakho: that unless a living creature from the house of Jacob was placed inside the main pier, the bridge would always collapse:

> Two voices came from Heav'n above,
> Madonna's and her Child belov'd:
> For Zakho's bridge to have a vault,
> It takes but "one" from Jacob's lot.

It was not very clear what was meant by "one" living creature. The people of the village thought perhaps anything would do; an animal such as a dog, or a cat, or something of this sort. As the story evolves, things turned out somewhat differently.

Now the house of Jacob had three married sons. The eldest son was married to the daughter of one of the tribal chieftains; the second was married to the neighbor's daughter, and the youngest -- who was a trading, travelling merchant -- was married to a girl from a different village. The name of this youngest bride was Delali. She had one child, a baby boy.

All the three sons and their families lived under one roof, with the parents. Delali did most of the chores: she spun wool, wove, drew water from a nearby well for use at home and for the sheep, and kept the house clean. The house had a great yard (or square) that measured seventy yards on each side. The well was known locally as the "well of seventy heights," in reference to its depth; it measured the height of seventy men.

Though Delali did all the housework and frequented the well for water, her mother-in-law hated her, thought her lackadaisical, and dubbed her "sleepy head."

When it came time to decide who to put in the bridge's pier, the mother-in-law assumed the responsibility for the selection of someone from the house of Jacob. This is how she reasoned things:

Forego: Of whom shall we forego?
Shall we send forth bride Shushani?
But her kin are well known chieftains.
We'll be shamed in social circles.

Forego: Of whom shall we forego?
Shall we send forth the elder bride?
Her fam'ly's home is just a beat;
We couldn't dare to cross the street.

Forego: Of whom shall we forego?
We will send the bride Delali.
Her parents are in distant lands,
Her husband treks, has business plans;
This no remorse or shame will bring.
A dog and cat can tag along.

Thereupon Delali was sent to the bridge, along with the pets.

Delali, sensing Her dark fate, put on her very best clothing and her finest jewelry. She headed for Zakho's bridge.

As she approached the spot, the dog ran loose into the bushes, and the cat busied herself with some thorny plants. And there was Delali, all alone, confronting the old mason in charge of construction.

The old man looked at her in bewilderment, knowing that she was the one to be placed in the enclosure. But seeing how comely she was, he said:

A thousand welcomes, lovely maid!
I do decline place you inside!
I ask you, please: be my son's bride.

Delali replied:

To vault me in, you shall indeed!
For your son's wishes give no heed:
In conclave I will go instead.

After an exchange in debating the issue, Delali explained to the mason her status at home, particularly with the mother-in-law:

O Mason, God prolong your days:
The famous square of sev'nty yards,
My mother-in-law does see me sweep;
She dubs me thus, in the house I keep:
"A listless head, you're all asleep."

Replied the mason:

I? No! It's you the Lord should spare:
The lovely girl who cleaned the square
You worked from dawn, and slept not nights.
That mother-in-law is such a fright:
The thankless witch; she ought to rot.

Delali said:

O Mason, may my life be yours:
From yonder well of sev'nty heights.
Drew water I with aching hands,
At night, at dawn, and all throughout;
And yet she says I'm good for naught.

The mason answered:

But no, my girl, my life for yours:
The lovely bride who did her chores,
The water drew, and so much more.
O, how ungrateful can she be?
She's so much like a bloody flea.

Delali once more:

O Mason, let my days be yours:
A basketful of sev'nty yarns,
At night I weaved, and all the dawns.
My spin is neat, and yet she frowns:
"A no account, you clumsy lass."

The mason said:

Don't ever say, 'my life for yours'!:
The maid so fair who spun the threads;
You wove and spun the countless braids.
For all your care, what you went through,
She says 'no good,' the ugly shrew!

(Note: The previous exchange, supposedly between the mason and Delali, is at times said to have taken place between the father-in-law and

Delali. The father-in-law was very fond of Delali; he disapproved of his wife's handling of their young daughter-in-law. The above verses can very well be attributed to Delali and her father-in-law; it all depends on the source of the folktale. In addition to the just-mentioned observation, it is also contended that Delali often sang these verses to her newborn son in order to relieve herself of internal sorrow.)

All talk exhausted, Delali entered the tiny conclave. The bricklayer vaulted the span, leaving just enough room at the top of the enclosure to pass food and water. The moment he was done, the bridge stood on its own for the first time.

Soon after the completion of the bridge, Delali's husband returned home. As he entered the front yard of the house, he heard his sister singing a lullaby to his baby son. She sang this way:

Sleep, O my baby, sleep my dove:
His Grandma's* everlasting love.
Your lovely hair: Delali's strands
Your lovely eyes: Delali's own
Your lovely lips: Delali's twins
The face all hers: her countenance!
But may her luck be yours to miss.

* ("Grandma" is the maternal grandmother in this case.)

The husband, somewhat befuddled, was not sure if he heard things right:

My sister, if you please again:
Repeat for me the lovely strain.
And tell me why such sad refrain.

The sister declined. She pretended she was unconscious of what she had been singing:

In my sleep of early morning:
Must be very close to dawning;
I know not what I was saying.

The husband entreated her to repeat the tune; again, she refused.

So he asked about his wife, why the child was left by his sister:

The goods I brought I'll not unload:
My saddles all will stay thus tied;
Unless I see my lovely bride.

The sister, meaning to deceive the husband, pretended she did not really know, but offered several possibilities:

Your bride is at her uncle's house;
She knits a robe, perhaps a blouse.

The husband, whose travels took him to many places, said:

But by her uncle's house I passed,
And I did see the men, their brides;
I rested there, some time elapsed,
But my own bride was not in sight.

The sister offered another explanation:

Your bride has gone to see her aunt;
Perhaps to sew a nice head band.

But the husband was not to be fooled:

I passed their house along the way:
I had a drink, but could not stay.
Still I did not there see my bride;
Had she been there, they would have said.

The sister tried again:

Then to her parents' she is gone.
She took some yarn that's to be spun.

Again the husband was not convinced:

But by their place I did pass through:
I rested there, had dinner, too.
I saw the girls, for they were present,
But, blast you all, my wife was absent!

The sister buckled down and told the truth:

Delali's gone, your bride, forever!
Zakho's Bridge: go on and find her!

The husband, filled with grief beyond words, left in the dark with whatever implements he could gather and headed straight for the bridge.

He struck the bricks of the freshly-built enclosure with a hammer; he used a chisel; he used an ax -- but nothing worked. Not a sliver could he peel off. And Delali remained thus imprisoned.

Sometime later, a shepherd came by. Amazed to see the bridge standing solid, he went in search of the explanation. Eyeing the bejeweled girl in the conclave, he put his shepherd's staff through the small opening to hook some of the girl's gold or gems.

Seeing the staff come through, Delali said:

O shepherd, you who graze the sheep:
You've come to steal, and not to help.
Back up your step, your staff retrieve;
Delali's live, and still can breathe.

As the shepherd withdrew the staff, Delali recognized the special shape of the curved part: this was her father's cane, and the shepherd worked for her father. Delali spoke with him awhile; the shepherd told her there was a big celebration at her parents' place: her brother was getting married.

Delali must have noticed that some sheep were grazing in the meadows by the valley. She recited these verses:

O shepherd, don't allow the flocks
To graze upon this lea, this grass:
This is Delali's hair, her locks.

O shepherd, don't allow the flocks
To drink the water by the piers;
The spring that flows: Delali's tears.

O shepherd, don't allow the flocks
To tread the pebbles, tiny rocks:
Know that they are Delali's teeth.

She concluded:

> You who tended my father's herd,
> Listen and heed Delali's word.
> Thus to his household do you tell:
> May wedding turn to funeral.
> The drinks: may they all turn sour;
> Delali's in the bridge's pillar!

The shepherd departed and did as Delali asked of him. The family in its entirety came storming to the bridge. But all the force they used could not budge a single stone.

Delali lived a few months in the enclosure. Her husband daily brought their son with him on visits. He brought her food and drink. But Delali's fate was sealed; she withered away gradually, and died after two or three months.

All the efforts to destroy the enclosure went in vain and, to this day, the bridge stands indestructible. It spans the valley between two mountains. The enclosure is still there. After more than a thousands years, the bridge still stands as a monument of endurance. And the tiny cell, all the passersby swear, still has the remains of the young and lovely bride, Delali.

DELALI'S BRIDGE

62

63

CHALDEANS IN THE UNITED STATES

Before presenting the section on "Chaldeans in the U.S.", a few statistics are written below to give the reader a quick glance at present-day Iraq.

Official Name: Al-Jumhooriyya Al-Iraqiyya (Republic of Iraq)

Area: 173,260 square miles

Population: 12,000,000 (closest estimate, 1978)

Land division: 16 provinces

Make-up of population: Arabs 75%, Kurds 15%, Chaldeans and Assyrians 7%, other minorities 3%.

Religion: predominently Islam, Christianity is next, Judaism, and a multitude of other beliefs.

Languages: Arabic, Kurdish, Chaldean/Assyrian, Turkish, Persian, a few others (depending on geographical location).

The Muslims of Iraq (including Kurds) make up about 90% of the population. The Christians number close to 600,000. The Chaldeans, included among the Christians, are about 300,000 (Chaldeans in the world are about 370,000). Christians, beside Chaldeans, include Armenians, Assyrians, and other denominations of Protestants.

The languages spoken in Iraq are many. Arabic is the official language, Kurdish follows, then Chaldean, Turkish, Persian, and a few others spoken by smaller groups. Geography is the primary reason for the diversification of languages; for example, those close to Turkey acquire Turkish; those closer to Iran learn Persian. Also, ethnicity and origin dictate the languages spoken. Thus, in Iraq, thousands of people converse in one language at "home", and quite another on the street or in school.

English and French are taught in most primary and secondary schools, with English given priority. Most Chaldean children in the Detroit Public Schools already speak Chaldean and Arabic when they come to the U.S. If they are past the fifth elementary grade, it is assumed generally that they have already had the rudiments of English.

Telkaif, where most of the Chaldeans originate, is located within the northern province of Ninevah (previously the province of Mosul). At the turn of the century, a few individuals came from Telkaif to the U.S., most of them intending to explore financial opportunities and then to return to their homeland. Those who did return carried with them abundant news about the possibilities and potentials in the "New World."

Telkaif, being a small village with limited avenues for education and financial success, saw many of her sons cross the seas to better their future. As the years went by, more and more Telkaifees decided to stay in the United States. Many also returned to Telkaif, but now were enriched with skills and knowledge needed for financial success.

Statistically, the table below outlines the year and the number of families/individuals living in the Detroit area at that time:

Year	No. of families	No. of persons
Prior to 1900	-	5 or less
Early 1900-1910	-	10 - 20
Early 1920's	20	
1930	40	
1940's	45	
1957	120	
1964	415	2,300
1966	over 800	4,500
1978	3,200	15,000

After Detroit, the following cities have sizable numbers of Chaldean families: Chicago with 350 Chaldean families; San Diego with 250 families; Turlock, California with seventy families; Washington (D.C.) with thirty-five families; and New York City with twenty families.

As can be discerned from the table above, the greatest influx of Chaldeans immigrated to the U.S. in the early sixties to the present. The reason for such a dramatic change is easily attributed to changes in American immigration policies during the Kennedy administration. Whereas in the past the "quota" system restricted the number of entrants per country per year, the new regulations lifted such limitations.

The table above cannot, in all fairness, give exact figures. Many Chaldeans came to the U.S., worked for a few years, then returned home. Also, hundreds of students went back to the homeland upon completion of their studies. Others came to visit, or to acquire some expertise in a specific field, then headed home.

The figures for 1978 are the best estimates of the two Chaldean churches in Detroit, mainly counting those familes listed in their directories, then allowing a small percentage for those not listed.

Geographically, a good contingent of the Chaldean community dwells in the North End of Detroit. Other major concentations are in Oak Park and Southfield. In the past decade, Chaldeans have been branching out into the suburbs.

CHALDEAN LIFE IN THE UNITED STATES

Occupations: Nearly half of all working Chaldeans in Detroit are store owners, or operate some form of business. The rest of the Chaldeans follow the same pattern in the professional fields as do their American peers. One may wonder about the exceedingly high numbers of businessmen. The reasons are summarized as follows:

Immediacy of employment: Many settlers with higher education were not able to resume their lines of specialty in the U.S. Several professions, such as medicine, law, teaching and some areas of engineering, cannot be practiced in the U.S. by a graduate of non-American institutions unless an "equivalency exam" is passed successfully. This regulation, coupled with other state laws, was a deterrent for many Chaldeans with families. They had to work and earn enough income to feed their families now, not two or three years later. The fastest method available was going into business.

Store operation is a well-tested area by the Chaldeans. Chaldeans who venture into the field are aware that a good many of their predecessors were highly successful in business. Financial and managerial resources are available: the novices in business can always rely on the advice of fellow Chaldeans.

Oddly enough, just like those who are well educated, those who are nearly illiterate find business the easiest method of earning income. The language is not an obstacle in business; the operator need only know the vocabulary necessary to the bookkeeping and filling of order forms.

The entire family can participate: wife, sons and daughters, or other members of the family, can work in the same store. This method keeps the income within the family, and makes the business independent of outside help. Self employment is preferred over working under the supervision of others. Store ownership seems to be a unique feature of Detroit Chaldeans.

The Church: The Chaldean Church, aside from the usual religious functions, is still the heart and nucleus of the community. To a Chaldean, the Church means familial unity, social interaction, moral guidance, and pride in one's heritage.

Even though the Chaldeans of today are the Americans of tomorrow, the spirit of Babylon still lives in their hearts; Telkaif is still a stone's throw away from Ninevah. Chaldean history, in family as in other aspects of life, lives on; the foundation is much too deep to be forgotten or neglected.

The Family Unit:

The Chaldean family unit is headed by the father who, in most cases, is the main wage earner. The parents are at the top of the family hierarchy. The children are the pride and bright future of their family; they are expected to do their best to attain the highest objectives for the best interest of all and to respect the wishes of their parents and elders. Even after the children are married and have families of their own, they still consider their parents' home to be the nucleus of family affairs and gatherings.

The average family has from three to four children. The average family size for the earlier generations in Telkaif was quite large, even considering the infant mortality rate. The average family size for today's Chaldeans is slowly conforming to contemporary American standards.

Family recreation is greatly influenced by American environment, although games like soccer are encouraged. Visiting neighbors and "cousins" is still a time-honored tradition. The informal visit and the cup of Turkish coffee in demitasses still go hand in hand. During all festive occasions the entire family, including married members, gathers in the parents' home to share their happiness with their folks.

Time and new environments encourage people to adopt new customs The Chaldeans are not an exception: they are, reluctantly at times, accepting and ultimately practicing American norms and traditions. When several people in a household work, their earnings belong to the family. At times, however, the older children insist on financial independence. Grudgingly or otherwise, many parents accede to these wishes to keep the peace within the family.

Traditionally, although women in Iraq have been known to practice their skills in a variety of careers, the role of the female as wife and mother has relatively unchanged. In recent times, however the female's role in a Chaldean household has been gradually changing. She now works and participates in many activities that were not a part of her life previously.

The American custom of "dating" is not approved of by most parents, but it is becoming a fact of Chaldean life, and is slowly on the rise. It is difficult to say that residents of Telkaif did not date; traditional spring and summer outings in Telkaif involved boys and girls. The life and joy of all their festivities are boys intermingling with girls. Nearly all children's games in Telkaif involved both sexes. Rejection of the American dating model does not stem from the desire to prohibit youth from having delightful and memorable times, but to approach dating with respect and pride of one's self and his family. Dating rules are more relaxed for Chaldean boys though some rule changes are occuring in the U.S. today.

Marriage customs: Chaldeans of Telkaif seldom married an outsider. Marriage was also predominently arranged by the parents of the groom-to-be: they selected a girl for their son, and hoped it was the best decision for all concerned.

In the United States, these traditional Chaldean ideals are somewhat modified. "Selection" is more aptly described as "suggestion and gentle persuasion". The girl no longer "has to be" Chaldean; an American is accepted, but she must be of the Catholic faith. Despite some changes in allowing "American" wives, dozens of eligible Chaldean bachelors prefer to go all the way back to Telkaif (or Baghdad), get married and return to the U.S., instead of marrying an "Americanized" Chaldean girl in the United States.

Whichever method is chosen for marriage, the vast majority of Chaldeans marry for life. Divorce, especially in Telkaif, was virtually non-existent. Even now, in Detroit, it is considered a catastrophe, but there are a few divorces taking place.

The wedding ceremony, as an event, still retains its Chaldean flavor. The lavishness, singing, dancing, drinking, and merrymaking are very much Chaldean. The size of some of these wedding parties is staggering; and there is a very good reason for it.

Since most Telkaifees married within their own village, nearly everyone became related: the expression "cousin" is truly not a joke among Chaldeans. Thus, in a big event such as a wedding, all these relatives and "cousins" are invited, in addition to the newly-acquired American friends. In some weddings, it is quite customary to see over a thousand persons in attendance.

Folk dancing is a unique feature of Chaldean weddings; "unique" in the sense that everyone participates regardless of age, marital status or sex. In the Chaldean churches, men and women seldom sit together. At a funeral (or wake), the men sit on one side and the women sit on the other side. At a wedding, all these seating arrangements change. A family, or more than one, depending on the spaces available at their table, is seated together.

Another facet of Chaldean marriage is life-long widowhood, especially for women. It is not unusual for a widowed man to re-marry, but a widowed woman very rarely remarries. The Chaldean widow normally wears black clothes of mourning for the rest of her life.

Social Customs and Activities:

Many men among the Chaldeans, especially the senior generation, like to frequent a "coffee house" where they spend the latter part of the afternoon or evening. A coffee house is where a man meets others of his age and social standing. Tea or Turkish coffee is the normal order of the day, along with such pastimes as checkers, dominoes and backgammon. The men, as they play their games and sip their drinks, exchange the latest news of the old country and other local happenings. Frequently, differences arise. Not all Chaldeans go to coffee houses. But the elder people's conversations are treasured gems, and everyone loves them.

The older ladies in a Chaldean household are invariably the source of historic and family-related events. Older men and women always regale the youth of today with occurrences of "olden times."

Even as the generation gap grows, long after the older children of the family have moved out, mother's table is always ready for company. Thus, at Christmas, Easter, and such holidays, it is customary for all the members of a family to share their happiness with each other.

Beside the joyous occasions, there are also times of sorrow for the dead--A Chaldean funeral brings hundreds, or even thousands, of relatives and friends together. Following the prayers at the cemetery, a special dinner is offered to the mourners: the food of mercy. Although the atmosphere is subdued, the food is the same as it would be for a festive event.

Other occasions for big gatherings are quite similar to American activities; such as graduations, first communions, baptisms, bridal showers, etc.

Holidays and Holy Days: As Catholics, Chaldean Holy Days are the same as they would be for American Catholics. However, there are slight variations and different degrees of significance.

As a religious occasion, Easter is the culminating Holy Day of the Chaldean faith. Christmas is called the "minor feast", while Easter is named the "major feast." The reason is quite simple in theological terms: we are all born, and so was Christ. Birth is not the highpoint of Christ's life, but His resurrection from the dead certainly is; thus, the greater emphasis on Easter.

The fast of Baoothah is one of the unique features of the Chaldean church. In memory of Ninevah, this fast is held for three days. No other Catholics in the world keep this fast. It is held in deference to the Ninevites who observed it as a penance when Jonah was warning them of the destruction of their city and, therefore, the final doom of the Assyrian Empire.

A play is presented as a part of the Easter High Mass. It is called "The Thief and the Angel." The thief is the criminal who was crucified to the right of Christ on Good Friday. Because he repented of his wrongdoings, Christ promised him the Kingdom of Heaven as his reward in the afterlife. The play, acted by singing poetic verses, tells of his approach to the Pearly Gates, and how the Angel investigated his case before allowing him entry into Heaven. Not all Chaldean churches present the play, as it is not an integral part of the liturgy, but rather an ornamental piece for the occasion. All other holidays are basically the same for Chaldeans as they are for Americans.

LOCAL CHALDEAN ORGANIZATIONS

Detroit has many organizations for its Chaldean populace. The most prominent are the following:

Chaldean-American Soccer Team
Chaldean Heritage Society
Chaldean Iraqi Association
Chaldean Ladies of Charity
Chaldean Youth Club
Harami Baghdad Soccer Team
Iraqi Club

Churches: There are two Chaldean churches in the Detroit area; one in Detroit (Chaldean Sacred Heart Church), the other in Southfield (Mother of God Church).

The churches in Detroit have many religious/social organizations of their own. The Southfield Church offers classes in Chaldean for the interested members of the community.

Press: There are three weekly newspapers published in the Arabic language for the Chaldean community in Detroit. In addition, there are weekly bulletins that are published by the two churches. The Detroit (city) church prints the bulletin in Chaldean and Arabic; the Southfield church uses Chaldean, Arabic and English.

Chaldean programs are aired from two radio stations in Detroit, on a three-day-a-week basis, using the Arabic and Chaldean languages. The Chaldean church often presents lectures and programs on topics of cultural interest to Chaldeans in their vicinity. However, all interested persons are welcome to attend.

CHALDEAN SUPERSTITIONS

Eye-struck: If a young person suddenly became ill for no apparent reason, or if a household was constantly having bad luck over a period of time, it was said that this youth or this house has been struck (looked upon) by the evil eye. To free himself from the looks of the evil eye, the afflicted person had to wear a necklace with a turqoise stone in the shape of an eye: to "repel" the looks of the evil eye. To cure a house of the effects of an evil eye, a blue saucer was hung atop the entrance door.

Good Luck Charm: A gallnut or an oak apple set in a gold frame is supposed to bring good luck to its user.

Yellowing (Pallor): When newborn babies looked pale and yellowish in the face, it was said that they should wear a bracelet with an electrically charged amber bead (electrically charged in the sense that, for instance, a piece of ebonite is so characterized). A string was passed through the amber bead, and it was tied on the baby's wrist as a bracelet. The baby was to wear the amber bead for a week, or until the paleness left his face.

Counting Stars: (Note: people in Iraq sleep on rooftops during the warm months.)

A mother would warn her children against counting stars when trying to fall asleep. Reason? They will get as many cysts on their body as the number of stars counted.

Losing a Tooth: When a child lost a tooth, his mother would tell him to cast it in a well and say: Take this old tooth, O Mother of the Well, and give me a new one in its place instead.

Fortune and Misfortune: If your left hand itches, money is coming your way; if the right hand itches, you will be losing money.

CHALDEAN FOOD

One's ethnic specialties may be found in various countries; therefore, Chaldean food may not always necessarily be "Chaldean." A few recipes have been presented here; they may very well be the specialty of the entire Middle East and Europe. What is Chaldean about them is that they are cooked and eaten by Chaldeans; they are also enjoyed by all American guests and friends.

"Gurgur" just may be truly Chaldean. It is made from cracked wheat, and is quite a relished delicacy among the people of Telkaif. Every cook in Telkaif (or the U.S.) competes to make it tastier than before. Besides the basic ingredient of cracked wheat, chicken, lamb, or shish-ka-bob-like cubes of meat may be added. Instead of water, broth may be used to cook the "gurgur", thus giving it a nicer aroma and taste. "Gurgur" is a dish for many palates.

So, here's to your good health! Enjoy your Chaldean food. When you have mastered the art of cooking it, you will probably re-name it "American" food. Well ..... no matter; here's to the world!

A TYPCIAL CHALDEAN DISH

Gurgur (gur-gur)

4 cups Gurgur (cracked wheat)

2 pounds lamb meat

1 teaspoon black pepper

4 sticks butter

salt to taste

5 cups of water

Clean the meat cut in cubic shapes (big [ ] cubes.)

Cook until tender.

Add salt and pepper.

Add water and butter.

Bring to boil.

Add the Gurgur and the meat. Cook until water evaporates; serve immediately. The dish is served with salad and hot Amba (pickled Mango).

TUPSSY AND RICE

TUPSSY (STUFFED FISH)

The fish is cooked for a half hour before the stuffing is added, which gives the fish a delectable flavor. The Tupssy is served with a side dish of rice. If you have any left over, refrigerate it and, the next time you serve, reheat it very briefly.

STUFFING

1. One medium-size white fish.
2. 4 medium-size white onions.
3. One tablespoon curry powder.
4. One bunch parsley.
5. Four tablespoons vinegar.
6. One cup water.
7. One small can tomato paste.
8. One tablespoon salt.
9. One cup water.
10. Three tablespoons shortening.
11. One lemon.

RICE

1. 3 cups rice (rice must be raw, not pre-cooked)
2. 3½ cups water.
3. Salt to taste
4. Two tablespoons shortening or one stick butter.

How to prepare the fish:

1. Clean the fish and cut open to make a butterfly shape.

2. Marinate the fish with salt and lemon juice. (Set for a half hour).
3. In a pyrex dish, melt one tablespoon shortening and place the fish in. (Outside facing the melted shortening, inside left for stuffing)
4. Bake in a preheated 350° oven for 30 minutes.

How to prepare the stuffing:

1. Clean and chop the onions.
2. In a heavy skillet, melt two tablespoons shortening over medium heat. Heat the melted shortening for a minute more, then brown the onions.
3. Add the curry powder and salt.
4. Mix with a wooden spoon for one minute.
5. Add the tomato paste.
6. Add one cup water.
7. Add the vinegar.
8. Cook the mixture for ten minutes (Do not overcook). Remove from heat.
9. Clean the parsley and chop it fine.
10. Add the chopped parsley to the rest of the stuffing.
11. Pour the stuffing over the fish and spread it evenly to cover the whole fish.
12. Cook for 20 minutes. Reduce the heat to 300°.

How to prepare rice:

1. Wash the rice with cold water; rinse several times until water is clear.
2. Melt the shortening (or butter).
3. Add water and bring it to boil.
4. Add rice to boil on medium high heat. Do not uncover or stir. When the water has evaporated, stir and cover tightly; do not uncover until ready to serve. Turn the heat off.

How to serve:

Tupssy is served in the same dish.
Rice is put in a long, oval dish.

Procedures:
Put as much rice as you need in your dish.
Put as much fish and stuffing as you like over the rice.

CHALDEAN GAMES

Oatta-w-Bilbil:

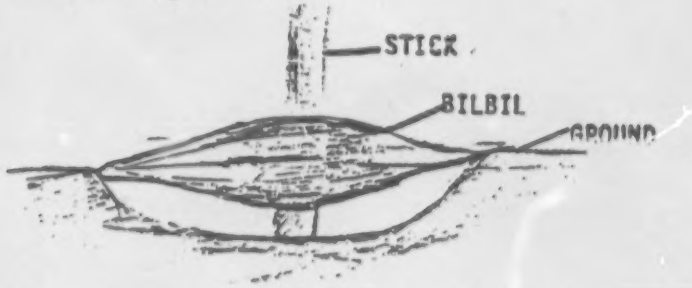
(Translated loosely into English, it would mean "Stick and Birdie.")

The materials used for this game are two pieces of wood: 1) a stick of about a half inch to one inch in diameter and 18 inches in length, 2) a small piece of wood about 5 inches in length, about one inch in diameter in the middle, gradually tapering to a point on each end. (It looks like a miniature American football.)

The game is normally played in a large area, roughly the size of an American football field. Two players are involved. The winner on the toss of a coin begins.

Procedure:

A small hole is dug in the ground; the "bilbil" is placed across the mouth. (The hole should not be so large as to allow the "bilbil" to fall to the bottom.) Now there is a vacant space on each side of the central bulge in the "bilbil." The long stick is then inserted between the edge of the hole and the middle part of the "bilbil." See the diagram below:



As the first player prepares to drive the "bilbil" by lifting it off with the stick, the second player stands away at a certain distance; he estimates this distance to be the likely spot where

the "bilbil" will be driven. If the second player catches the "bilbil" in flight, then he becomes the "hitter," and the other player positions himself in the field. If the "bilbil" is continuously being caught, the players keep alternating until one of them drives the "bilbil" and it drops. An official "drop" must meet another requirement: that the "bilbil" is at least one "stick length" away from the hole.

Resuming the game: As soon as a "starter" is established, the playing person proceeds from where the "bilbil" has fallen on the ground. Because of its shape, only the fat, middle part of the "bilbil" is touching the ground; the ends are off the ground. Using the stick, the player strikes one of the "ends" such that the "bilbil" rises in the air. While in flight, the player attempts to quickly hit the "bilbil" and drive it as far as he can. (His ultimate objective is to reach the accumulated 300 yard distance, 400 or 500 yards as the case may be.)

Now the player has three attempts to hit the "bilbil." (An American may think of these as "downs" in football or "strikes" in baseball.) Each attempt (or "down") has a special name: The first attempt is called "Beer-Illice," the second is called "Itchi-Illice," and the final one "Qooch-wal-qooch." On his initial try, therefore, the player says, "Beer-Illice"; on his second try he says, "Itchi-Illice," and so on.

If in three "downs" the player fails to hit the "bilbil" a distance greater than one length of his stick, he automatically "strikes out," and the other player takes over. If such failure takes place close to the starting hole, the second player resumes play from that point. If the failure occurs at some appreciable distance, then the second player goes back and starts at a stick's

length away from the hole. If in any of the three attempts the player strikes the ground without making contact with the "bilbil," he automatically loses the game.

Measuring Distance:

After each set of "Beer-Illice," "Itchi-Illice," and "Qooch-wal-qooch," the distance is measured from the hole to the spot where the "bilbil" is. The distance known, the player starts anew from the hole. He repeats this procedure until his accumulative distance equals 300 yards (or whatever was set forth as the winning yardage).

In Telkaif these distances were measured by eyesight. No one walked around with a tape measure in his pocket. As a result, the distance was either "guesstimated," negotiated, or somehow mutually agreed upon. Expressions such as these were common: "Alright, take seventy (yards)"; or, "Listen, 55 is all I'll give you"; or, "The finest landscaper in the country knows this can't be any more than 28½ yards." Now if the situation was crucial, the distance would be accurately measured by using the playing stick. Ninety-nine percent of the time no one really knew the stick's length; so that, too, had to be settled first.

Winning the Game:

The winner's reward is to stand behind the loser's back and poke his back with a finger. The poking continues until the loser can tell which finger he had been poked with. Each poke does not have to be done with the same finger. That is, following each poke, the winner would

ask: "Which finger?" If the answer is wrong, then the poking would go on; if the answer is correct, the poker would stop.

If the game was played by multiples of two (4 or 6 or 8, etc.), then the players on each team would simply take turns after each set of downs ("Beer-Illice," "Itchi-Illice," "Qooch-wal-qooch"), as batters take turns in a baseball line-up.

AYMA-LE-BETH-ID-QASHA:

(Translated into English, it literally means:
Which one is the priest's house?)

Ten to fifteen children form a circle holding hands. It is important that there be some distance between each two participants. The arms should be extended at shoulder height. One child stands in the center as play begins. In his hand he holds a small soft object (an eraser will do).

Procedure:

The child in the center goes out from behind the children standing together and runs around in circles. He goes around the perimeter a couple of times or as often as he wishes. While he circles in this fashion, the rest of the children chant in unison:

Which-of-these-is-the-priest's house?
This-is-it!
A goat's-tail-trails-him-very-close.
This - is - it!

After some running, the child (who runs around the circle) tosses the object he holds at someone of his choice. He then immediately proceeds to zigzag his way through each "entrance" in the circle.

The child to whom the object has been tossed must now chase the first child in the same pattern (zigzagging through the linked arms) and catch him. If the second child catches the first one, then he (the second child) assumes the position, the first child becomes a link in the circle. If the second child gives up or cannot catch the first one, or even if he misses an entrance, then the first child wins, and goes back to his spot around the circle and starts the game again.

SEETA-W-SHAYRA:

(Translated literally into English it means: "Handspread and arm length".)

Participants:

An even number of children divide into pairs, preferably according to age or physical size. Each two make up a team. One pair sits down, the rest are the "jumpers".

Procedure:

The two not jumping sit on the floor facing each other. Their legs are extended, toes facing upward, the feet opposite and touching each other.

The rest of the group approach from a distance, one at a time. Each announces "First Jump", then jumps, till they are all done.

The pair sitting now place their left foot on top of their right foot, such that the height to be leaped over is now doubled. The rest of the group jump individually, as each announces: "second jump."

The procedure is repeated by adding the spread of the right hand (little finger touching the toes of the upper foot, thumb pointing up), then the spread of the left hand. Respectively, these will be the third and fourth jumps.

For the fifth and sixth jump, the hands are moved up in the air a space equal to one hand spread (5th), two hand spreads (6th).

When everyone has completed the sixth jump, a different pair takes up the sitting position.

Rules of the game:

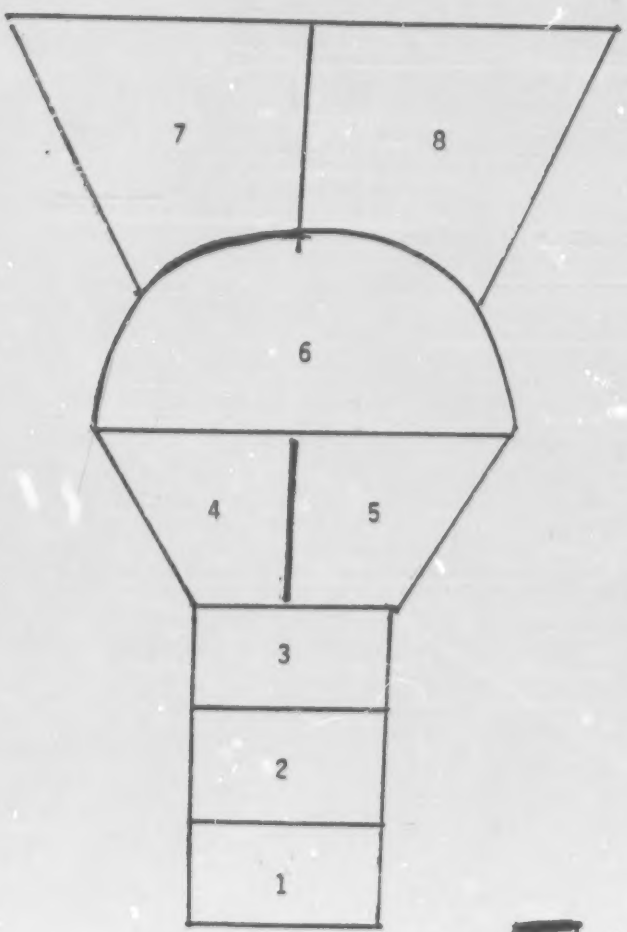
If, during any jump, one child cannot make the leap clearly, i.e. does not clear the height without touching the upper hand (or foot), then he and his partner assume the sitting position, and play goes back to one foot's height.

CHOLA

(Something akin to the American game "Hopscotch.")

Material and Requirements:

A flat object, or a puck, (about 3 inches square, or 3 inches in diameter) whose one side is smooth enough that it slides with relative ease on a flat surface, such as concrete or tile. Two participants can play. The following diagram is made on the playing surface.



CHOLA

A PUCK

The spaces are large enough so a person may comfortably stand within their boundaries.

Procedure:

A coin is tossed to select a starter. The starter takes the "puck" (flat object) and, standing about a foot in front of the chola (squares), slides it so it lands within the boundaries of square one. He/she hops on one foot, jumping from square one into square two, then three. At square three, he jumps and lands with one foot on square four, the other on five. He/she jumps again and must land on one foot on square six. Then he/she jumps again splitting his/her feet and landing on squares seven and eight. On the final sequence, the player jumps to reverse directions (still on seven and eight). He/she retraces his jumps and splits back to square one to pick the "puck."

Having finished round one, the player again standing a foot in front of the "chola", now slides the "puck" to square two. The same route is repeated, then the puck is slid to square three and so on until square eight.

Note: The player must not step into the square that the puck is in.

If the player in any round fails to slide the "puck" to the intended square, the other player starts from the outset. The same is true for the player who does not execute the jumps properly.

Lesson Plan: Delali's legend, a Chaldean folktale (10-12 grades).

Goals:

1. To introduce certain cultural traditions, customs, values and occupations of ancient times.

2. To present the life style of Jacob's house and compare it with similar events that students recall from previous literature.

3. To present parallel legends from other cultures.

Objectives:

1. The students will recall the important events of the legend with 80% accuracy.

2. The students will demonstrate comprehension of the folktale, and compare it with examples from Western literature.

3. The students will be able to compare and contrast the wicked figure of the mother-in-law with the one of the stepmother in "Snow White and the Seven Dwarfs".

4. Students will be able to recite some of Delali's verses.

5. Students will demonstrate competency in analyzing the consequences of the decision of the heroine by suggesting an alternative action which she might have chosen.

Materials:

Papers/ pencils.

Activities:

1. Teacher will distribute mimeographed copies of the legend and maps.

2. Teacher will assist students in identifying the structure of the bridge, the name of the province, country, and surrounding countries that are named in the legend.

3. Students will draw a bridge and complete the map by indicating the names of city, country, and neighboring countries named in the legend.

4. Students will write short paragraphs about important figures in the legend-Delali, Mason, Shepherd and husband.

Vocabulary Building Dictionary practice:

Students will look up the definitions of the vocabulary words, and use them in sentences.

Abbassites

budge

bewilderment

conclave

chieftain

chisel

elapse

enclosure

endurance

entreat

lackadaisical

mason

naught

pier

sliver

strain

strands

staff

vault

heed

Evaluation:

Teacher will make-up a test.

Answer the following questions.

I. 1. Why was Delali put in the enclosure?

2. What type of a person was the mother-in-law?

3. Explain in your own words the dialogue between the Shepherd and Delali.

4. Explain in your own words the verses exchanged between the Mason and Delali.

II. 1. What did the husband do when he heard his wife was put in the enclosure?

2. What were the sister's excuses to Delali's husband when he inquired about his wife?

3. Name the neighboring countries surrounding the place named in the legend.

Delàlis' legend. Key answers to quiz on page 97.

I. 1. Delali was put in the enclosure so that the bridge would be vaulted.

2. The mother-in-law was a wicked person.

3. Sample: Welcome, lovely Delali
I will not place you inside
please be my son's wife.

4. Sample: Students may write a paragraph.

II. 1. The husband gathered whatever implements he could and went to destroy the bridge, but nothing worked.

2. The sister claimed that she was in her sleep of early morning and that she knew not what she was saying.

3. Dehok is the place in Iraq around the Tigris river; the neighboring countries are Syria and Turkey.

PRIMARY UNIT

Lesson Plan: Stick and Birdie
Chaldean game from Telkaif (See the game section for information).

Goals:

1. To introduce to the English-speaking children an ethnic game.
2. To demonstrate a certain type of game with a cross-cultural theme.
3. To present the similarity between baseball and "Stick and Birdie".

Objectives:

1. Students will learn a new ethnic game.
2. Students will demonstrate interest in learning the game with 80% accuracy.
3. Students will demonstrate an ability in describing the procedures and rules of the game.
4. Students will be able to contrast and compare the game of baseball with "Stick and Birdie".

Activities:

1. Teacher will take the children to the playground.
2. Teacher will ask students to follow directions as they are written on page 87.
3. Students will play the game.

(Students will get credit if they win.)

Materials:

Stick and Birdie (As described on page 87), papers/colors.

Vocabulary:

Qatta-w-bil-bil

Evaluation:

1. The teacher may check the papers for the written parts.
2. The teacher may devise exercises to check comprehension of the game and the pronunciation of the game vocabulary.
3. Teacher will ask the children to draw some scenes from the game and color them.

Lesson Plan: GEOGRAPHY 5-6 grade

MODERN IRAQ

Goals:

1. To introduce the students to present-day Iraq.
2. To introduce the neighboring countries surrounding Iraq.
3. To allow students an opportunity to locate and identify the major cities and rivers in Iraq.
4. To allow students an opportunity to locate modern cities built near ancient ones.

Objectives:

1. Students will locate and identify the major cities and rivers on the map.
2. Students will locate and identify the neighboring countries on the map.
3. Students will be able to locate some modern cities built near ancient ones. (For example: Ninevah is close to Mosul and Telkaif; Babylon and Akkad are close to Baghdad; Ur of the Chaldees and Eridu are close to Basrah).
4. Students will recall the major cities, the capital and the rivers in Iraq.

Activities:

1. Teacher will read and discuss the geographical location and terminology section with the students.
2. Teacher will assist students to locate and identify the major cities (modern and ancient), rivers, and neighboring countries on the map.
3. Students will draw a map of Iraq and point out the major cities, rivers and neighboring countries.
4. Teacher will lead students into a discussion of the significant location of Iraq among the Arab nations.

TURKEY
TELKAIF
MOSUL
SYRIA
TIGRIS
IRAN
EUPHRATES
IRAQ
BAGHDAD
JORDAN
BASRAH
KUWAIT
NEUTRAL ZONE
ARABIAN GULF
SAUDI ARABIA

98

Evaluation:

75% accuracy indicates successful comprehension of this lesson.

I. Quiz:

1. Name the two great rivers in Iraq.
2. What is the area of Iraq?
3. What is the capital of Iraq?
4. Name the neighboring countries surrounding Iraq.
5. Where do the twin rivers meet?

II. Fill in the blanks.

1. Iraq is the modern name of _____.
2. Iraq was often called _____.
3. Both rivers flow through _____.
4. The northeastern parts of Iraq have the present day cities of _____ and _____.
5. The eastern side of Iraq is all _____.

Answer key (for fill-in blanks quiz):

1. Tigris and Euphrates.
2. 173,260 square miles.
3. Baghdad.
4. Turkey, Syria, Jordan, Saudi Arabia, Kuwait, and Iran.
5. Shattel-Arab.

Answer key (for the quiz):

1. Mesopotamia.
2. The Black Soil.
3. Turkey.
4. Kirkuk and Arbil.
5. Desert.

ELEMENTARY SCHOOL

Lesson Plan: Chaldean phrases (3rd-4th grade)

Goals:

1. To introduce to non-Chaldean speaking students some Chaldean sentences.
2. To reinforce the Chaldean-speaking student's mastery of the sentence.
3. To contrast the English sentences that are equivalent to the Chaldean sentences.

Objectives:

1. Students will be able to pronounce and comprehend the Chaldean phrases.
2. Students will be able to practice these sentences.
3. Students will be able to recognize the Chaldean language and distinguish it from the English language with 70% accuracy.

Activities:

1. Teacher will practice the Chaldean phrases with the children.
2. Teacher will ask students to greet each other in Chaldean.
3. Teacher will ask students to write the Chaldean phrases.

Materials: Pencils/paper.

CHALDEAN PHRASES

What is your name?

Meelih shim-mookh?

What language do you speak?

Ema-lu-shan-eh Kmah-kit?

Please come in.

wor-in-Basma-loo-kh

Lesson Plan: History 7-8 grade

THE ANCIENT HISTORY OF MESOPOTAMIA

Goals:

1. To introduce students to the land of Mesopotamia.
2. To introduce students to the earliest settlers, known as Sumerians.
3. To introduce students to speakers of Semitic languages.
4. To introduce students to ancient civilizations that were established in chronological order in the land between the two rivers.

Objectives:

1. Students will be able to locate and identify the different empires, their capitals, and famous cities on the map.
2. Students will recall the significant points of Sumerian cuneiforms; King Sargon, the Addadian; Hummurabi's code; the Sargonian Dynasty and Hanging Gardens of Nebuchadnassar.
3. Students will be able to compare and contrast certain figures of ancient history with the forefathers of our nation.

Activities:

1. Teacher will read and discuss the introduction and chronology section with the students.
2. Teacher will assist students in identifying the location of the empires, capitals and famous cities on the map.
3. Students will complete a map by identifying the rivers, deserts, peninsula and famous empires and cities.
4. Teacher will lead students in a discussion on the similarities and differences of the ancient civilization's heroes and the heroes of American history.

Evaluation:

80% accuracy indicates successful comprehension of this lesson.

I. Teacher will develop questions for a quiz.

II. Fill in the blanks.

1. Sumerians were the first to _____.
2. The first Assyrian Empire was established in _____.
3. The early settlers migrated from _____ to _____.
4. Between the years 1894-539 B.C., _____ dynasties ruled Babylon.
5. Mesopotamia is the _____ of civilizations.

Answer key

(Fill in the blanks):

1. Invent writing.
2. In 911 B.C.
3. The desert peninsula to Mesopotamia (Babylon).
4. Eleven.
5. Birthplace (cradle).

Suggested additional student activities: Students will look up the following words in the encyclopedia.

Sumerian
Semitic
Akkadian
Babylonian
Assyrian
Aramaic
Chaldean
Medes
Selukians
Parthian
Rashidye
Sassonites
Amawees
Abbassites
Buway-hees
Mongols
Ottoman
Dynasty
Cuneiform
Amorites

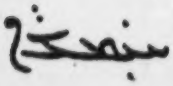
SURVIVAL SENTENCES AND DIRECTIONS

1.	What is your name?	Ma eeli shimmukh (shimmakh)?
2.	How old are you?	Kma shinni it-ukh (it-akh)?
3.	What grade were you in?	B'aima sippa wit wa (wat wa)?
4.	How long have you lived here?	Min eeman i'meera eewit (i'mirta ee[illegible] aakha?
5.	Where do you come from?	Min ayka eewit (eewat) bethaya?
6.	What languages do you speak?	Ayma lish-shana (lish-shanni) kmah-kit (kmahik-gat)?
7.	What class are you in now?	B'aima sippa eewit (eewat) da-ha?
8.	Where do you live?	Aika k'khayit (kkhayet) da-ha?
9.	What is your phone number?	Meeli minyana d-telephonukh (d-telephonakh)?
10.	Welcome to our classroom.	B shayna thaylukh (thaylakh) lsippun.
11.	We are your friends.	Akhni khoore diyyukh (diyyakh) eewukh.
12.	We like you.	Akhni kbasmalan bgawukh (bgawakh).
13.	Do not be afraid.	La zadit (zadat).
14.	Be careful.	Masim balukh (balakh).
15.	May I help you?	Eebi d'aynannukh (d'ayannakh)?
16.	Please come in.	I'war in basmalukh (basmalakh)?
17.	It's time to go to lunch.	Iddana eela ta-ezala L'ghadaya.
18.	It's time to go to recess.	Iddana eela ta-ezala L'manyakhta ,
19.	It's time to go to the bathroom	Iddana eela ta-ezala L'beth maya,
20.	It's time to go home.	Iddana eela ta-ezala L'betha ,
21.	It's time to go to the playground.	Iddana eela ta-ezala L'dartad ta'oali,
22.	It's time to go to music.	Iddana eela ta-ezala L'mooseeqa ,
23.	It's time to go to art.	Iddana eela ta-ezala L'amanootha (rsama),
24.	This is the boys' bathroom.	Aatheeli beth maya tabnoni[illegible]
25.	This is the girls' bathroom.	Aatheeli beth maya tabnatha.
26.	Are you sick?	Kreeha ee wit (kreehta ee wat)?
27.	Please don't do that.	La oathit hadakh in basmaluck, (La oathat hadakh in basmalack)

SURVIVAL SENTENCES AND DIRECTIONS IN CHALDEAN

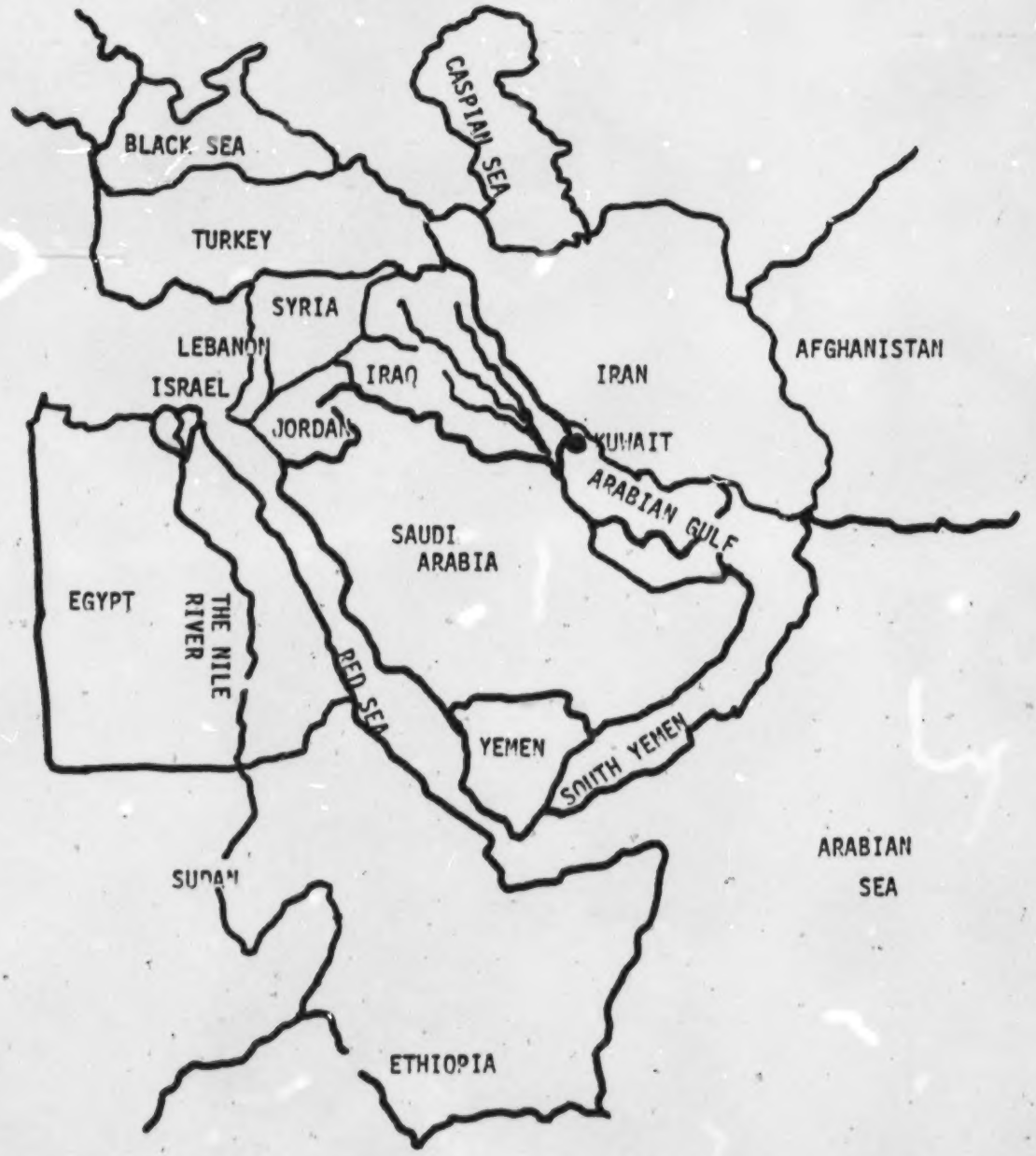
1. ܐ ܒܗ ܒܥܐ (ܒܥܐ)؟
2. ܐܐ ܒܝܬ ܒܗ ܟܐ (ܒܗ ܟܐ)؟
3. ܒܒܥܐ ܒܐ ـ ܒܝܕ ـ ܐܝ ܐܝ (ܐܝ ܐܝ)؟
4. ܐ ܒܒ ܒܥܒܕ ܒܗ (ܒܥܒܕ ܒܗ) ܐܒ؟
5. ܐ ܒܟ ܒܗ (ܒܗ) ܒܒܟ؟
6. ܒܥ ܒܬ ـ ܒܬ ـ ܒܥ (ܒܥ)؟
7. ܒܒܥ ܒܐ ܒܗ (ܒܗ) ܐ؟
8. ܒܟ ܒܗ (ܒܗ)؟
9. ܒܒ ܒܬ ܒܐ (ܒܐ)؟
10. ܒܟ ܐ (ܐ) ܒ.
11. ܒ ܒ ـ ܒ.
12. ܒ ـ ـ ـ (ـ).
13. ـ ـ (ـ).
14. ـ ـ (ـ).
15. ـ ـ ـ (ـ)؟
16. ـ ـ ـ ـ (ـ).
17. ـ ـ ـ ـ

28. The numbers 1-10:

Chaldean Numerals:	Chaldean Pronunciation:	English Equivalent Numerals:	Chaldean Numerals from Chaldean Letters of Alphabet:*
	khaa	1	ܐ
	tre	2	ܓ
	tlatha	3	ܕ
	arba	4	ܗ
	khamsh	5	ܘ
	ishta	6	ܙ
	showaa	7	ܚ
	tmania	8	ܛ
	tishaa	9	ܝ
	essra	10	ܟ

*There are no numerals in the Chaldean language; Chaldean letters are used as numerals.

IRAQ AND NEIGHBORING MIDDLE EASTERN COUNTRIES



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